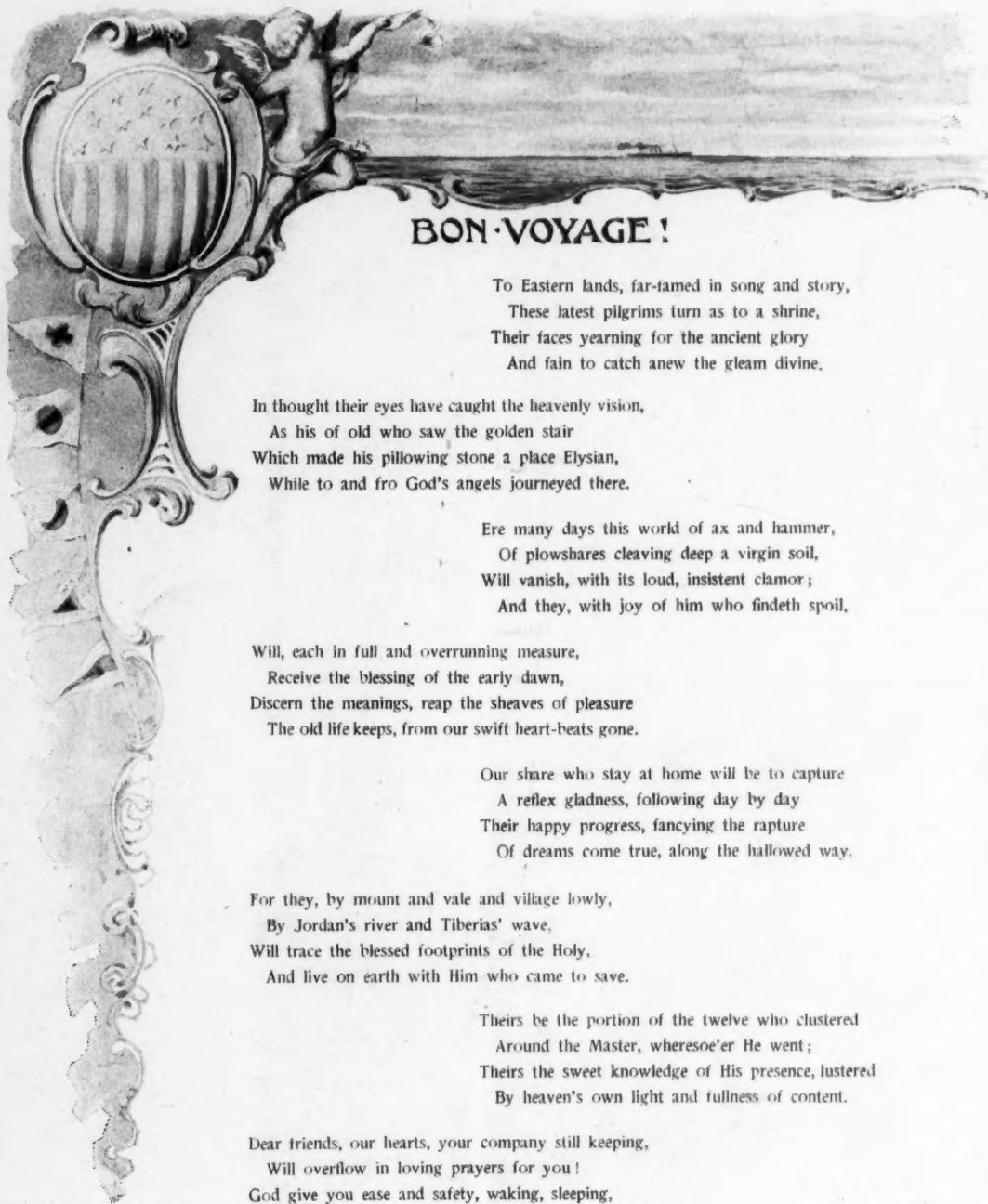


THE
CONGREGATIONALIST

Boston Thursday 14 February 1895



BON VOYAGE !

To Eastern lands, far-famed in song and story,
These latest pilgrims turn as to a shrine,
Their faces yearning for the ancient glory
And fain to catch anew the gleam divine.

In thought their eyes have caught the heavenly vision,
As his of old who saw the golden stair
Which made his pillowing stone a place Elysian,
While to and fro God's angels journeyed there.

Ere many days this world of ax and hammer,
Of plowshares cleaving deep a virgin soil,
Will vanish, with its loud, insistent clamor;
And they, with joy of him who findeth spoil,

Will, each in full and overrunning measure,
Receive the blessing of the early dawn,
Discern the meanings, reap the sheaves of pleasure
The old life keeps, from our swift heart-beats gone.

Our share who stay at home will be to capture
A reflex gladness, following day by day
Their happy progress, fancying the rapture
Of dreams come true, along the hallowed way.

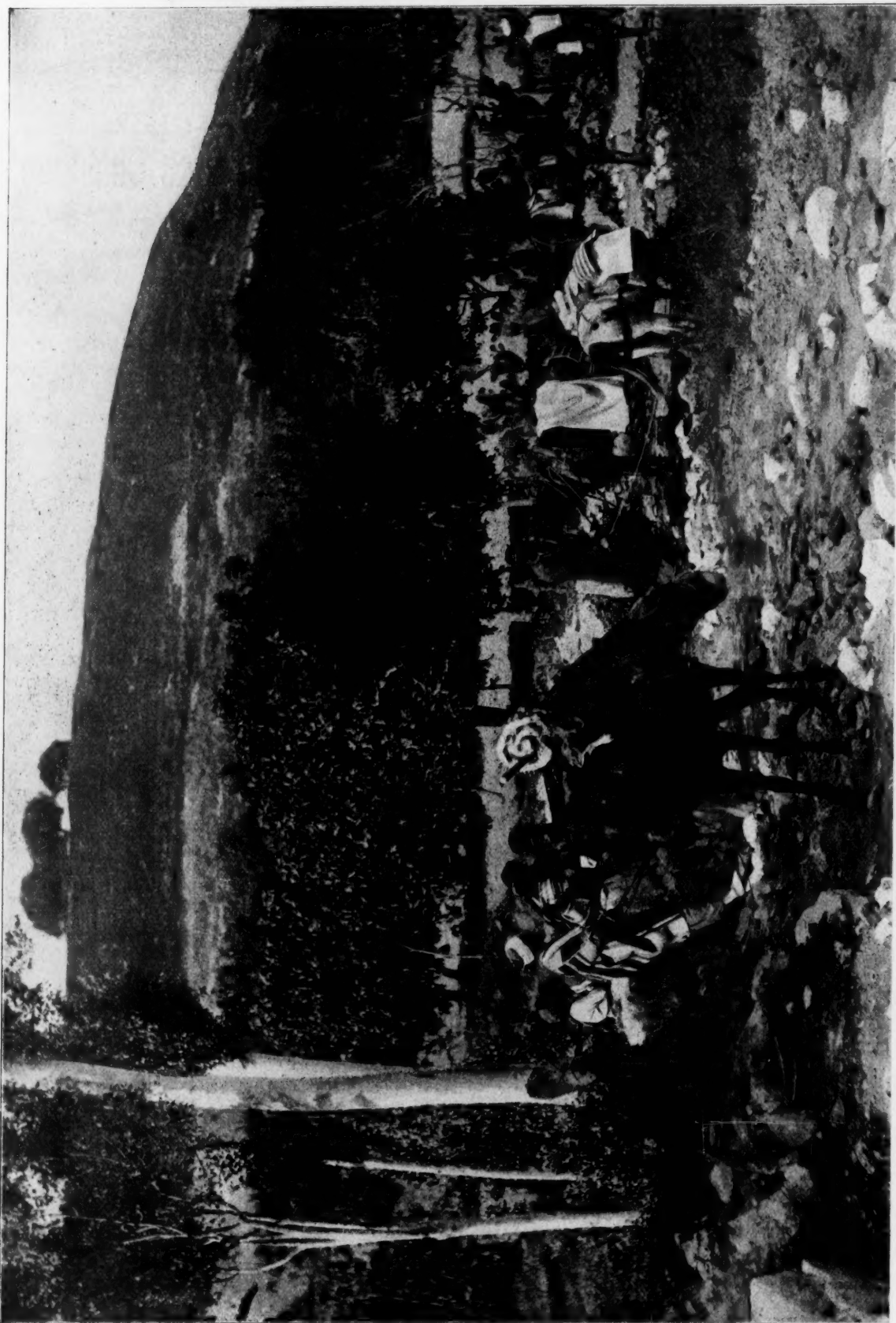
For they, by mount and vale and village lowly,
By Jordan's river and Tiberias' wave,
Will trace the blessed footprints of the Holy,
And live on earth with Him who came to save.

Theirs be the portion of the twelve who clustered
Around the Master, wheresoe'er He went;
Theirs the sweet knowledge of His presence, lustered
By heaven's own light and fullness of content.

Dear friends, our hearts, your company still keeping,
Will overflow in loving prayers for you !
God give you ease and safety, waking, sleeping,
And bring you home — the pilgrim journey through.


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Volume LXXX

Boston Thursday 14 February 1895

Number 7

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A SYMPATHETIC community is one to be highly prized. When sickness or bereavement comes, and neighbors gather round the sufferers, not to gratify curiosity, but to be sharers in sorrow, the heaviest burdens are lightened. But the right kind of sympathy is the fruit only of voluntary training and of experience. Once when a young child of Dr. Shedd's was dying, and the family were waiting without hope for the end, the father said to a friend, "I believe it is practicable to pre-engage the grace of God against such trying experiences." No doubt that is true, and one who has thus pre-engaged the grace of God is able to impart sustaining power to those about him, as well as calmly to face his own trials. One of the evils resulting from the shifting about of these times and the crowding into cities is the destruction of neighborhoods. One's friends, in many cases, are scattered here and there, but he neither knows nor cares for those who live nearest to him. Thoughtful words of sympathy to neighbors in trouble do much to unify the community and make it desirable to live in.

President Penrose of Whitman College, Washington, was in Boston last week and left everywhere the impression that the institution has in him a leader of uncommon energy and wisdom. A member of the Yale Washington Band, he has all the pluck and courage of youth, coupled with a great faith in the future of the institution of which he has just assumed the presidency and in the Pacific Northwest which Whitman saved to America. Mr. Penrose is confident that enough money will be raised in time to meet the terms of Dr. Pearson's generous gift. Already citizens of Walla Walla have

raised \$50,000. No college in the country certainly has so thrilling a history or a hero so likely to stir the blood, not only of Congregationalists, but all patriots. The way the Chicago daily papers are exploiting Whitman is proof of a growing public appreciation of the part he played in the development of the distant Northwest. Honors paid such illustrious men bring a fresh infusion of faith and hope into the body politic.

Next week is to be the most notable one the Salvation Army forces of New England have ever known. The presence of General Booth on successive days in Boston, Worcester, Providence and Springfield will be the occasion for impressive demonstrations and great mass meetings. In this city the celebration will be most elaborate and will extend over four days. Mayor Curtis receives the commander in Faneuil Hall next Saturday afternoon. On Sunday there will be three sessions open to the public at Mechanics Hall. Monday brings further meetings and a street parade, and Tuesday a reception will be given at Trinity Church, while in the evening the campaign culminates in a rousing meeting at Music Hall, when the general will talk on his social work in London. It speaks much for the high esteem in which this great leader is held that our leading citizens and State and municipal officials are taking an active part in the preparations for his coming. An article in this week's issue entitled *At the Tea Table with General Booth* will be found pertinent and illuminating. But we have seen no better statement of the secret of the general's power than these words from Major Brewer, the commander of the New England Salvationists:

It is because he loves God and humanity in the truest sense, and that his whole life has been a struggle for the emancipation of Jesus Christ from gripping chains of formalism and ceremonialism and far-off-isms, and he has brought Him face to face again with the hungry, the poor, the maimed, the halt and the blind, and they have looked again into the truths of the Christ of Golgotha and realized that Jesus was truly their own personal, real, compassionate, loving, tender, almighty Saviour from the galling yoke of sin and selfishness and worldliness.

Circulars are not interesting reading invariably, but the one which Dr. C. B. Rice of the Congregational Board of Pastoral Supply is now sending out cannot fail to secure attention from all who ever reflect on the great problem of supplying our churches with competent leaders and its reverse phase, providing suitable places for capable men. In the seven months during which the board has been operating no less than 2,400 callers have sought Dr. Rice's counsel and 400 names have been entered on the list, representing men out of a pastorate or those who have not yet left their fields but who desire to make a change. Beside the aid given to forty churches in actually securing pastors, Dr. Rice has performed a work of great value in going about among the churches and urging the

continuance, during interims of pastorate, of all forms of Christian activity. A gratifying sentence in this report is the one declaring that the work of this board has been to lessen and not to increase the pressure of men into New England. Surely, in view of its multifarious service, the board ought not to lack adequate support.

In an address in Philadelphia recently Dr. Charles Cuthbert Hall of Brooklyn spoke of the college Y. M. C. A. and the student movement. "One of the changes calling for this student movement," he said, "is that between college faculties and students. The paternal relation, once so strongly characterizing the college professor, no longer exists. He now feels himself no more than an instructor. His duty ends with the classroom. The personal touch of professor and student, once so powerful for the spiritual good of the student, is no longer manifest." We fear that this is largely true, and we are sure that, so far as it is true, it is a serious misfortune. Education of the best type goes from man to man. We need educators more than endowments. Somehow the personal impression of mind on mind in personal communion must be provided for in our college work. The modern trend is all toward insisting upon scholarly attainment in our professors, so that the power of teaching what the professor knows is sometimes made a secondary consideration. We have all known men who, with great knowledge, were utter failures in imparting what they knew. If one must choose, we do not hesitate to say that less knowledge and more power of personal attraction would make the better teacher. The worth to the young man is in what his teacher gives him, not in what he knows and cannot give. The teachers in our colleges cannot turn over the spiritual work of the institution to purely student efforts without gross neglect of unusual opportunities and great personal loss.

It is a favorite theory with some evangelists that the Bible alone should be studied, and that its truths are in some way vitiated by studying other books to get at its meaning. They dwell eloquently on the advantage and virtue of relying on divine guidance in finding the truth without any admixture of human wisdom. One of our most successful evangelists once urged his hearers to avoid commentaries, Sunday school lesson helps and other religious books, and study the Bible only. After the service a pastor of one of our Boston churches who was his intimate friend said to him, "Where did you get that illustration you used so effectively this afternoon?" "You gave it to me," said the evangelist. "Where did you find the idea of the meaning of that passage in the Bible with which you enforced your appeal?" "Why, I believe you suggested that to me, too," was the reply. "Well," said the minister, "I spent three weeks in reading and study to

get these things which made up so large a part of your sermon today. Now, your friends are glad to do this work for you, for you haven't time to do it, but don't discourage other people from doing it for themselves."

One of the courts of a Southern State recently decided that the law compelling negroes to ride in separate railway carriages was unconstitutional, and the case is to be carried to the United States Supreme Court for a final decision. In the meantime the law stands. A curious case, showing one of the probable complications of the restriction in these days of cosmopolitan trade and travel, is commented on by the *New York Tribune*. A gentleman from Ceylon, Mr. Tissera, whose present business is in New York, bought a ticket for St. Louis on one of the Southern railroads. When his journey brought him near the borders of Kentucky the conductor refused his ticket and with the help of a brakeman and a porter put him off the train, because he had a complexion which seemed to show that he was a negro. We hope that he will sue and get exemplary damages from the railroad, but, much as we sympathize with him, we have some sympathy also with the conductor, who was probably carrying out the orders he had received. How is a man to know just the right quality of blood and tint of complexion which cannot be allowed to ride with the proud Anglo-Saxon? The world is full of dark-skinned races and America is attractive to them. Must every man with a swarthy skin carry a certificate of eligibility for the comforts of a Kentucky railroad car?

OUR GOOD-BY TO THE ORIENTAL TOURISTS.

The two-score pilgrims who next Saturday will be sailing down New York harbor bound for the Orient are but a very small fraction of *The Congregationalist's* great family, but it is safe to say that seldom has a band of travelers gone forth in whom so deep and wide an interest was taken. The thoughts and prayers of many beside their own friends and kindred surround them as they go. It is a very real, though an intangible, bond that unites those to whom *The Congregationalist* speaks every week, and in many a remote hamlet news of this uncommon tour has aroused an attention which shows how eager and general is the desire in Christian hearts to look upon the lands made forever sacred by Him who lived and died there so many years ago. In behalf of the great army of interested stay-at-homes, we offer to the pilgrims our greeting and farewell. We are frank to say that we wish we were going with you, but we trust there is grace enough in our hearts to keep down unrighteous envy and to make us honestly glad that this good fortune has befallen you.

We wish you first of all a good time. That is what you are going for, and if you have toiled as faithfully at your respective posts during the last few years as has our beloved editor-in-chief, you deserve this outing. We know that to many of you, as to him, the dream of early years is now on the verge of fulfillment, and we trust that all the happiness which has long been anticipated will be poured into your cup. Travel is one of God's ways of opening to us new sources of joy, of detaching us from the problems and burdens that beset our

daily pathway, and by transporting us into an entirely new atmosphere bringing that relaxation of strained nerves which recreates the entire man. Whatever else you fail of, dear friends, be sure and get your good time. It is no stern crusade on which you have entered, but a trip planned to bring you constant and increasing enjoyment as more and more of God's rich and beautiful world is unfolded to you.

We wish you, too, much profit in one another's companionship. It has been our hope and effort so to constitute the party as to make it one pervaded by an unusual harmony and sympathy. You will know each other better five months hence, and we trust that you will esteem one another still more highly as you observe the fortitude and patience with which the incidental trials inseparable from foreign travel, however carefully provided against, are borne by one and another. May your Christian fellowship be as delightful and profitable as the opportunity for the cultivation of it is exceptional.

We wish you great mental enlargement. You are to have the equivalent of at least a year in the best university of the land. You will study geography at close range and history at its fountain. You will see the fairest blossoms of European culture and civilization, and the wrecks of ancient faiths and institutions. You will store your minds with facts which will serve you well when you come back to your place in the Sunday school and prayer meeting. But more than that, you are sure to acquire, if you keep your eyes and mind open, that broader outlook on the world, that cosmopolitan reach and range of thought which mark the scholar and the gentleman.

Above all, we wish you a spiritual uplift. No earnest soul can travel in these luminous modern days without being touched in the deepest springs of his life by what he sees and hears. Moments of quickened faith and feeling are sure to come, perhaps as one sits apart from his fellow-travelers and muses on the wonders and mysteries of the sea, perhaps as he looks upon some marvelous work of art or mingles with the flowing stream of humanity in some old-world city. But you of *The Congregationalist* party are to be particularly favored in being brought face to face with edifices and monuments and sepulchers and shrines which have power above anything else on earth to move the heart. The crowning wish of us who tarry on this side the Atlantic is that as never before you may see God in His world, see Him working out His blessed purposes in Jesus Christ for all the nations of the earth, and feel afresh, and in every fiber of your being, the beauty and glory of Christian discipleship and service.

AN OPEN SORE.

There is a sore on the body politic which must be healed. Until it is healed social unrest, strikes, rebellion against authority will persist and multiply. What that sore is may be best revealed by an anecdote.

Rev. Dr. Rainsford recently asked Joseph Choate, the eminent New York lawyer, what he would do first for society if he had autocratic power. He replied, "So legislate and execute law that 'stock-watering' would be impossible."

Judge Gaynor, in his remarkable letter to the New York State Board of Arbitration and Mediation, analyzing the causes for the popular sympathy with the strikers in

Brooklyn and the laxity of the city officials in suppressing disorder, shows beyond question that had not capitalists attempted to earn dividends on enormous sums of money never invested, and consequently only given inferior service and paid inadequate wages to their employes, the people and officials would have been far more concerned about the welfare of the railroad companies, their property and their agents.

The plain people of this country, as yet, have not come to covet or despise wealth that is honestly acquired, nor will they, but, as Judge Gaynor says: "It is wealth got by this means and by that, by trick and device, but all the while according to law, which is under the ban of the splendid moral sense of the people."

Why is it today that so great a percentage of the railway traffic of this country is under the control of federal receivers and is earning no dividends for *bona fide* investors? Why is it that European investors in our securities of all kinds are fast losing faith in our national honor? Why is it that the nation is apparently about to lose its just claims upon the first great railway systems to the Pacific? In the last analysis it will be found that each result is due to the system of financiering which has been sanctioned by law and tolerated by stockholders, whereby, in the effort to make properties pay dividends on capital never invested, for a time the few have profited enormously, but the many have suffered away.

It is not open to any man yet to charge justly the people of this country with being lawless or anarchistic, but in order to preserve our reputation our laws and lawmakers must be just and above reproach. We have nothing at our command to save us when respect for law fades out of the popular will. "The prime object of government is," as Judge Gaynor says, "to promote distributive justice," and the prime problem of society today is the equitable distribution of wealth. And there is not an iota of equity in any law which enables an individual or corporation to derive revenue from that which he or it has not created.

REV. WILLIAM M. TAYLOR, D. D.

One of the great leaders of the Congregational ministry, whose memory is revered on both sides of the Atlantic, passed away in New York City last Friday night. Dr. William Markergo Taylor was born at Kilmarnock, Scotland, Oct. 23, 1829, graduated as M. A. at the University of Glasgow, 1849, and studied at the Divinity Hall of the United Presbyterian Church in Edinburgh. He was ordained pastor of the United Presbyterian Church at Kilmarnock in 1853, and two years later began his pastorate with the Derby Road Presbyterian Church, Liverpool, Eng. Here he remained for sixteen years, and under his ministry the church grew from sixteen members to 900, being the second largest of that denomination in England.

In 1871 he came to America as a delegate to the General Assembly of the Presbyterian Church which met at Chicago, and before returning he preached as a summer supply at the Church of the Pilgrims, Brooklyn. Dr. Storrs, the pastor of that church, when a few months later Dr. Joseph P. Thompson resigned the pastorate of the Broadway Tabernacle, New York, turned the attention of its leading men toward the young

Scotch preacher, and Dr. Thompson soon after went to Liverpool, bearing a call to Dr. Taylor to be his successor. The call was accepted and Dr. Taylor was installed pastor of the Tabernacle April 9, 1872. Here he labored for twenty years, his strong personality, rare eloquence, devout spirit and remarkable power in unfolding the Scriptures drawing around him a large and very influential congregation and making the Tabernacle one of the places oftenest visited by strangers who sought to hear the pulpit celebrities of the city.

Dr. Taylor's ministry was felt throughout the city, the denomination and beyond it. He was president, or was otherwise prominently connected with, the management of many benevolent societies. He was a member of the Council of the University of the City of New York and a trustee of Mt. Holyoke Seminary, and in all these relations he freely gave his time and thought. An illustration of his devotion to these wider interests was given when, in 1883 and subsequently, as president of the Church Building Society, he visited a number of our principal churches and, by his own efforts, raised over \$20,000 for a fund for the erection of parsonages, an amount afterwards increased to over \$80,000.

Dr. Taylor received the degree of D. D. from Yale and Amherst in 1873, and that of LL. D. from Princeton in 1883.

Dr. Taylor's literary labors were varied and extensive. Twice he was called to give the course of the Lyman Beecher Lectures to the Yale Divinity School—in 1876 and 1886. In 1880 he gave the L. P. Stone Lectures in Princeton Seminary. From 1876 to 1880 he was the editor of the *Christian at Work*. He contributed many articles to the *Scottish Review*, wrote frequently for *The Congregationalist* and other periodicals, while nearly every year a volume was issued from his pen, usually the fruit of expository labors in his pulpit. Among these are *David the King of Israel*, *Elijah the Prophet*, *Peter the Apostle*, *Daniel the Beloved*, *Moses the Lawgiver*, *Paul the Missionary*, *Joseph the Prime Minister*, and *The Boy Jesus*. One of his most noted volumes is *The Parables of Our Saviour*. These books have had and will continue to have a wide circulation, and they bear a peculiar breeziness, impressiveness, a quaint and reverent humor which was characteristic of their author.

Dr. Taylor was a noble Christian, a great preacher, a delightful companion and a friend to be loved and prized. His strong features, massive head with abundant hair, his keen and kindly eyes, which looked through into the souls of those whom he received into his confidence and which were windows revealing his own thoughts, will never be forgotten by those who were so fortunate as to know him. His memory is an inheritance which will grow in value till that other meeting which is to have no end.

Dr. Taylor had his first serious illness in

November, 1891, but was out of his pulpit only four Sundays. In March, 1893, two weeks after he had preached his twentieth anniversary sermon, he had a slight stroke of paralysis. It was hoped that he might recover his health and his church granted him six months' leave of absence, but near the end of that time he tendered his resignation and was made pastor *emeritus*. He has been ever since in feeble health and failed steadily for some weeks, becoming unconscious two or three days before his death.

THE LAW—A NOBLE PROFESSION, NOT A SORDID BUSINESS.

Modern processes of specialization have had their effect upon the practice of the legal profession as well as upon trade, and to a degree of which few laymen are aware. In the earlier times the lawyers were all-round men, turning their attention to what

all our large cities, where the great lights of the bar no longer find it profitable to defend any but the very rich in criminal cases, and where professional criminal lawyers stop at nothing to earn the wages of their trade. The remedy is partly to be found in the choice of high-minded judges to preside in the courts, and partly in a stricter standard of professional honor than has obtained of late among lawyers.

At the annual dinner of the Boston Bar Association last week there was a distinct recognition of the peril of deterioration which the profession faces and a resolute determination to resist the downward drift. Justice Morton of the Supreme Court dwelt upon the necessity of the profession being progressive as well as conservative, saying, "The trolley of the car of justice must be kept on a live wire," and Justice Hammond of the Superior Court pleaded for such a conception of their profession and such action as should make Richard Hooker's definition of law seem real to their clients and the public, and Hooker described it thus:

Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power.

GENUINE REPENTANCE.

It is something which we all understand. Even the most callous and indifferent have had the experience at times, however rarely, and once felt it never is wholly forgotten. Memory recalls it with a certain vividness, even though it come to be looked upon, as it does sometimes, as an evidence of weakness. To the noble in spirit nothing else seems more honorable. To be sorry for having done evil is a recognized trait of every dignified, generous soul. What else but repentance prompts the ready apology which every such soul offers

when occasion has rendered one necessary? Repentance has its place and work in ordinary, comparatively superficial social intercourse as truly as in the graver affairs of the spiritual life.

It involves the recognition of personal guilt, and also its confession, and not merely that inward conviction of having done wrong which prompts the resolve to avoid similar sin in the future, yet which is too feeble to face the shame of acknowledgment, but also that degree of regret which will face the consequences rather than fail of frank confession. The former is repentance, indeed, in its nature and tendency but only the latter is proper and fully developed repentance. Moreover, there must exist together with the general sense of having done wrong the definite and particular consciousness of having grieved and offended Almighty God. He cannot be left out of the case. Worse than any failure or loss on our own part, worse even than any knowledge that we have hurt the feelings of or done injury to our fellowmen, is the consciousness that we have returned ev-



REV. WILLIAM M. TAYLOR, D.D.

ever line of business offered, but usually making their popular reputation either in politics or in their arguments before juries in criminal cases. This was true, to take a very familiar instance, of Lincoln, a very large proportion of whose business was criminal practice. In his remarks, when assuming his office as recorder in New York the other day, John W. Goff called attention to a significant change and deterioration in this line of practice. After speaking of the great men who had practiced as criminal lawyers in the court, he went on to say that

It is a matter of regret that in these later days the profession of criminal law has been retrograding rather than advancing. It is unfortunate that it has become a trade rather than an honorable calling. Indeed, it has been testified before the people of this city that lawyers of the bar of New York have entered into collusion with turnkeys and prison keepers to compel the poor prisoners to seek their tainted services. A lawyer who would do this, I say, is a blot to the bar, for he degrades instead of advances our ancient and honorable calling.

We believe that this deterioration is local and sporadic, but it exists to a degree in

for good to our Heavenly Father, and have alighted, if not actually scorned, His infinite love for us.

It follows, of course, that genuine repentance involves also the purpose to reform whatever has been wrong in our conduct. We never trust that penitence which proves its shallowness by neglecting to try to do better. We do not expect other men to confide in it. We ought not to suppose that God will. This surely is self evident and needs no reiteration.

At this season, probably more than at any other, many are soberly reflecting about their religious condition and duty. Let all such, especially, take pains to make no mistake about the nature of true repentance. Superficial belief about nothing else is more dangerous.

THE WEEK IN REVIEW.

The event most international in its sweep and universal in its effect, affecting rich and poor, travelers by sea and by land, fruit growers in Florida, fishermen in Nova Scotia, ranchmen in Montana and dwellers on the Mediterranean, has been the terrible storm accompanied by the most intense cold. It has swept over an area of nearly 1,600 square miles in this country, has given sailing vessels along the Atlantic coast and massive steamships in midocean the severest experiences known to their veteran navigators, and has ravaged Great Britain and Continental Europe down to the Mediterranean, causing unprecedented suffering to men, animals and trade and commerce.

The blizzard of 1888 has been recalled to some in this country, but in many respects it was inferior to this storm as a destroyer of life and property and an obstacle to trade. The cold has been more intense over a larger area of territory. The disasters at sea and along the coast have been more numerous. Rarely, if ever, have the people of New England been made to realize more vividly the terrors that face the men engaged in her great fishing and other coast trades. Gloucester, for instance, with a record of 123 of its sailors' lives lost during the year prior to this storm, is learning each day of vessels wrecked on the coasts of Maine and the Provinces, and has seen a tidal wave invade its own harbor and play havoc with wharfs, vessels and lives. The crews of the life-saving stations have done nobly. The one bright spot on all this record of gloom is the proof given in countless instances of self-sacrifice, bravery and the dominance of the noblest instincts of humanity.

The legislature of Massachusetts has before it two bills—one indorsed by the Municipal League and another fathered by Mayor Curtis, both of which represent the reform sentiment which favors centralization of authority, the abolition of costly and cumbrous commissions, and a purification of the city legislature. The league, with its non-partisan strength, and Mayor Curtis, with the best element of the Republican party back of him, together ought to, and probably will, secure from the legislature a measure which will do much to put Boston in the van theoretically, and serve as an inspiration for a campaign next year in which partisanship will be at a discount. The New York legislature has passed the power of removal bill. Mayor

Strong has complied with the new constitutional provision, examined the bill, approved it, and now that it has been signed by the governor will begin to substitute men of his own non-partisan views for the Tammany heads of departments. The thieves having fallen out among themselves in Philadelphia, the people of that city are getting some evidence respecting the way franchises are sold by the Common Council. The stock books of the Mutual Telephone Company show that stock worth \$150,000 passed into the hands of two of the Republican bosses just after that company received its franchises. In Omaha a committee of citizens has been investigating and has brought forth proof of bribery, venality, official toleration of vice, and the city is aroused.

Our Washington correspondence and our Business Outlook tell of various aspects of the proposed new bond issue. There is absolutely no ground for anything save disgust in the situation at Washington. Incompetency and indifference to national interests reign, and partisanship and sectionalism are supreme. Consular service reform, anti-lottery legislation, Nicaraguan canal and Hawaiian cable projects, and laws destined to facilitate more profitable operation of railroads and more harmonious relations between employers and employes, all seem destined to fall by the way, while factional and partisan differences permit the credit of the nation to fall at home and abroad in a manner doubly disgraceful because so absolutely unnecessary. The only men profiting by the situation are professional money lenders. There is nothing in the remedy that will prevent the patient from being ill again in a month. President Cleveland alone keeps his head and will erect, and even he in his last message has made concessions to the money lenders and reflections upon the quality of former issues of bonds which are not welcome.

It is difficult to determine just what position the administration is prepared to take and hold toward Americans in Hawaii. Admiral Beardslee was sent there several weeks ago and ordered to preserve complete neutrality, neither giving aid to Americans who were in authority nor to Americans plotting to overthrow the government. But now that some of the latter have been detected, arrested, tried, found guilty and ordered to receive punishment for conspiracy against their adopted land, Mr. Gresham suddenly becomes solicitous for their welfare and orders Mr. Willis to "demand" that punishment be withheld until the United States is assured that they have had a fair trial. Every nation has the right to arrest, try and punish men who conspire against it, whatever their nationality, and the Hawaiian republic cannot be denied this right. It behooves it, however, to do what it does in such a way as to retain the sympathy of Christendom, and that it will do this we have good reason to believe. We expect and wish it to be as resolute as it has been in the past in asserting its legal rights, and as lenient as it can be with safety to the precious interests that are at stake. The evidence against the former queen is so conclusive that she is expected to plead guilty. Since her arrest she has acknowledged in the most explicit terms her entire surrender of all claims to sovereignty and her complete acceptance of

the authority of the republic. By doing this she has earned for herself probably a degree of clemency, and she has greatly strengthened the republic if it outrides the present storm.

The situation in Honolulu is critical. How to be just yet not cruel? How to satisfy the varying demands of a heterogeneous population, some clamoring for the blood of all the prisoners, some secretly hoping for a course of conduct which will alienate American sympathy? How to calm the excited Japanese population and save the islands to the United States? These are some of the problems which Mr. Dole and his colleagues are facing. Had we a cable we should not be so much in the dark, and it is well that the Senate has given its sanction to an amendment to the diplomatic appropriation bill, which gives the President power to contract for the construction of a cable and appropriates \$500,000 as a first installment to pay for it, the total expense being estimated at \$3,000,000.

The queen's speech, with which the British Parliament renewed its deliberations, was remarkable for its studied omission of all reference to home rule for Ireland, or to the future of the House of Lords. The one is explained as a recognition of the fact that the question no longer has priority in the Liberal party's program nor in the minds of the people, and the other by the claim that it would hardly be courteous to suggest openly, in such a formal way, to the House of Lords that there was any question as to its tenure. The positive program of the ministry includes Welsh disestablishment, granting the right of local veto to communities desiring to suppress the retail traffic in liquors, the abolition of the system of plural voting, and a bill for remedying defects in the Irish evicted tenants bill. The Liberal leader in the House of Commons subsequently pledged the party to investigate thoroughly the state of the unemployed and the causes for the phenomenon. Dissensions in the Irish ranks have increased since Parliament convened. The Liberal majority was reduced to twelve on an important vote last Saturday, and the party "whips" find it necessary to hold a tight rein over every voter realizing the peril the party is in.

The queen's speech was far from satisfactory to the friends of Armenia in Great Britain, and they are planning to force from the ministry the publication of enough of the consular reports to show just what has been going on for years in Armenia, and known to English officials too. The first report from a disinterested observer has been made public in London, and while it corroborates all that has been said about Turkish atrocities, it also reveals a degree of ferocity in the Armenians that has not been heralded broadcast. The Pope, in his reply to the sultan, is said to have offended the Porte by his frank intimation that a greater degree of home rule for Christian communities in Turkey would please His Holiness. France has recently done to Turkey what we would like to see the commander and crew of a United States man-of-war do now and then. She has forcibly reinstated the abbot of the French Catholic brotherhood at Ismid. For a trivial offense he was arrested by Turkish soldiers. Turkey apologized, but refused to

reinstate the abbot. Whereupon the French sent a vessel to Ismid, sailors were landed and the abbot put in his old seat of authority.

The Japanese victory at Wei-Hai-Wei is one of surpassing importance. The Chinese navy has been exterminated, as it were, and by torpedo vessels, in a manner and with a thoroughness that will cause Occidental naval authorities to discuss the event for months to come and compel, probably, a readjustment of their theories and their practice. Japan now can send her transports where she pleases and land her troops if she will at Peking's front door. And this she is likely to do very speedily if China does not capitulate even sooner.

Korea should not be overlooked now that the seat of war has been changed to the soil of China. Under the masterly management of the Japanese minister to Korea, Count Inouye, reform after reform has been wrought, the Ming family has been ousted from being the power behind the throne, the crafty queen in sympathy with China has been shorn of her power—for a time at least—and the king, standing before the tombs of his ancestors, has solemnly sworn to abandon all reliance upon China, to proceed as if assuming Korea's absolute independence, to define clearly the order of succession, personally superintend national affairs, distinctly define the duties and rights of the cabinet and state departments, levy taxes in accordance with law, reorganize the system of local government, send young men of ability abroad to be educated, formulate civil and penal codes and abolish class distinctions, ability only to be considered in the appointment or promotion of officials. If the king heartily cooperates with Japan in this work, his name will endure to all time. To bring it to pass Japan must be allowed a free hand by European powers, and even then she must expect determined resistance from within. Indeed, already she has the rebellious province of Chollado to suppress, and the Ming family, with the queen at its head, may be counted upon to plot deeply and wickedly. Japan's efforts to act as an elder brother, to give Korea a system of administration as efficient and modern as her own, whether it prove a success or not, will be one of the chief glories of this crucial epoch of her history.

IN BRIEF.

In order that as much as possible of the benefit and enjoyment of the Palestine tour may accrue to those of us who stay at home, we shall publish from time to time illustrated supplemental pages such as appear this week, giving excellent representations of scenes on which our travelers will soon be looking. But the full set of Palestine in Pictures will, of course, be far more satisfactory than the few views which we are thus able to present in the paper, and the neat portfolio which is now given away to purchasers of the series insures the presentation of the pictures in a durable and attractive form.

The Massachusetts Board of Pastoral Supply has been placed under the microscope of the satirical New York Sun and found not wanting in merit. Some things you see in the Sun are so, and this is one of them.

The Duke of Coburg, Queen Victoria's paragon son, has authorized the establishment of a state lottery to be managed under

his patronage. He needs maternal correction and a course of study of the Decalogue.

Years ago Mary Lyon prayed for the day when the Bible in the original should be taught and studied by the students at Mount Holyoke. The day has come; the teacher is a woman, trained at Hartford Theological Seminary and wearing the title of B. S. T.

One of the best outcomes of the Day of Prayer for Colleges is reported from an Ohio church, which at the close of the service on that day appointed a committee which sent, in the name of the church, a letter to each of its six young people away at school, expressing interest in them and their future. This ought to be done oftener.

Arkansas was the first State reported to the Year-Book. Oregon came next, Feb. 6, New Hampshire the 7th and Maine the 8th. Other States promise an early return and there is a good prospect of some gain on last year's dates, though in Massachusetts fewer conferences have reported than last year at this date. The Bay State scribes should go to school to their Arkansas brethren.

An eminent Baptist clergyman once told the editor of *Zion's Herald*, "I should lose my confidence in God, as well as in man, if Dr. Gordon [A. J.] should do anything wrong." This is a superb tribute to Dr. Gordon, testifying in an impressive way to the secret of his peculiar power—his holiness; but if Dr. Gordon had known of his brother's reliance upon his impeccability, he would have been the first to say: "Put not your faith in princes, nor in the son of man, in whom there is no help."

This is a day when much is said about rights and too little about duties. The Supreme Court of Indiana recently accentuated the distinction as it bears on the marital relation. It said to a woman suing for divorce:

You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation made before marriage does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content with the sacred relationship.

We have already called attention to the widespread suffering in Newfoundland, owing to the collapse of its monetary institutions, and once more we would express the hope that benevolent hearts among us may be stirred to sending money, clothing or other supplies to the secretary of the clerical committee for relief, St. John's. All the local ministers, including Rev. G. W. Siddall, the Congregational pastor, have united in an appeal which says that 1,000 families in St. John's alone are in a destitute condition.

A celebrated orator of this city referred last week to the present as a "Bible belittling age." We prefer the diagnosis of Professor Bouquillon of the Catholic University of America, who points out in the first number of the *University Bulletin* that in the realm of scholarship theology is the science of the day, the enthusiasm for Biblical studies in both the old world and the new amounting to a passion. No one can come to any other conclusion who cognizes such popular phenomena as the International Sunday School movement, the many summer schools for Bible study and the numerous correspondence schools. Never were Bible societies circulating so many portions of Scripture. Never were there so many people voluntarily studying God's Word.

Oberlin College is enjoying a revival of religion equally remarkable for its quietness and for its depth and power. The whole institution is pervaded with the spirit of prayer. Often half a dozen stand waiting to testify in turn, and it is believed that in a single meeting as many as two hundred young men tes-

tified to the saving power of Christ. The simplicity, naturalness and spontaneity of these testimonies is characterized as delightful. It is particularly the young men, and those among them who have been regarded as most thoughtless, who are now most affected. At one little meeting in a tutor's room thirty-five young men were present who had just begun the Christian life. We rejoice in these and other signs of the Spirit's presence in our churches and institutions of learning.

There languishes in an English jail a cultivated woman whose guilt has never been proved, whose woes have won the sympathy of the legal profession in Great Britain and the United States, whose prolonged incarceration is due to the proverbial stubbornness of a British law official, who prefers to run the risk of subjecting an individual to unmerited pain rather than confess the fallibility of a British tribunal. The case and cause of Mrs. Maybrick is gaining ground in England. It needs to be considered and aided by her countrymen and women. She was born in this country. Her family ties bind her to some of the best families of New England and the West. She is the great-granddaughter of Rev. Benjamin Thurston, Harvard, 1774, and his wife, Sarah Phillips, who was of the famous family which did so much for Andover, Exeter and other New England educational institutions.

It has been said that the Protestant Episcopal Church was about to readjust its ecclesiastical machinery so as to fit in a cog called "archbishop." But Bishop Potter of New York, who comes nearer the size of the required "cog" than any of his brethren, says:

The American people are not greatly impressed by titular assumption, and they are not eager to see ecclesiastical bodies, whether home bred or foreign brewed, establishing themselves near the center of government. The principles of the Constitution of the United States of America are distinctly hostile to ecclesiastical interference in local or national governments. Even if this were not the case any such action as that referred to would be premature and impracticable. The Episcopal Church in America has not yet adopted the provincial system. Until it has done that an archbishop of Washington would be a gentleman in a very uncomfortable condition, sitting in a chair which rests upon an extremely nebulous foundation.

As to Dr. Gordon's power of infusing his own spirit of devotion into others there is no more striking witness than the fact that the Clarendon Street Church has at present ten representatives in the foreign field, with several others in home missionary service. Hence it was but natural that when the young men of the church were asking themselves last week what suitable memorial they could devise for their beloved pastor they were not slow in coming to the conclusion that an offering to foreign missions would suit him best. Between four and five hundred dollars were raised immediately. The funeral services last week Tuesday took on the character of a memorial with eloquent addresses from prominent men. The large edifice could not begin to accommodate those who desired to pay their tribute of respect. Dr. Gordon's last pastoral letter is said to read like an apostolic epistle.

Three weeks ago we noticed a change of management of the *Kingdom*, as announced in its issue of Jan. 18. Our contemporary thinks we were "guilty of a serious breach of courtesy, if not of veracity," in saying that that paper was likely to return to its former mission, representing our denomination in that field, and that the associate editors no longer control its policy. The *Kingdom* claims that its field and purpose is much broader than formerly, and that its associate editors never had any control over its policy. We beg our contemporary's pardon. We did not intend to misrepresent it. This week it

announces another change by which Rev. J. N. Brown retires from the editorship which he assumed a month ago, and Rev. H. W. Gleason, who founded the paper, again becomes managing editor. To its long list of associate editors are added the names of two excellent men—Rev. Dr. James Brand and Professor John Bascom. We wish it continued success.

The most wholesome act that we as a people could perform would be the rigorous prosecution and prolonged confinement at hard labor of some of the thieves in high places who have plundered our railroad properties and looted our cities. We are not surprised at all to have the London correspondent of the New York *Sun* quote an eminent English banker as saying:

The failure to punish the criminal mismanagement of railroad and other great corporations in America is having a disastrous effect upon the English view of the American sense of honor. There can be no revival of English interest in this class of investments until at least some measure is adopted in the United States for the punishment of railway thieves. An Englishman sees public conscience practically indifferent to the matter, and naturally concludes that the lack of commercial honor has become a national characteristic. . . . The average Englishman makes no distinction between New York and Washington, and now ranks the national Senators in the same category with the group of boodlers in some of the New York city departments. This belief will probably remain fixed in the English mind until there is a great national revolt against corruption.

The evangelical clergymen of Salt Lake City are a unit in opposing vice, political corruption and Mormon plottings. An attempt to thwart the will of the people, as expressed at the ballot boxes, has recently drawn from nineteen of these clergymen resolutions of disapproval and requests for action which are peculiarly trenchant and patriotic. No sooner were the resolutions printed than their tonic effect was visible. The prosecuting attorney, hitherto indifferent and scornful, immediately issued orders to prosecute the men guilty of bribery and tampering with the returns. It is not surprising that such a result should have come to pass. It will come anywhere, at any time, that Baptists, Methodists, Lutherans, Presbyterians, Disciples of Christ and Christians of any name unite in a federation for moral reform and civic purity. Nor need, nor should, Roman Catholics be excluded. Bay City, Mich., has just seen a federation of its clergy, Protestant and Roman Catholic, the direct outcome of a Thanksgiving Day sermon by the pastor of the Congregational Church, in which he attacked the A. P. A. for its divisive and pernicious influence upon that and adjoining communities.

A NOTABLE DELIVERANCE ON THE PERSON OF CHRIST.

On Jan. 24, 25, Rev. G. A. Gordon, D. D., of the Old South Church, Boston, delivered before the Yale Divinity School two lectures on The Christ of Today. On Feb. 4, 11, these lectures were repeated at the Boston Ministers' Meeting. The topic of the first lecture was Christ in the Faith of Today, and the speaker drew the distinction between outside and inside views of Christ, affirming that because Christ has permanent standing in the life of the world He is a perpetually recurring problem to the reason. The ethical Christ was referred to as a mode of thought, lacking in thoroughness and courage, and completely unsatisfactory. The gains in our apprehension of Christ today are three: first, His representative value man-ward; second, His representative value God-ward; third, the interpretation of the final meaning of nature through Him. The radical defect in the current thought about Christ is an overdone principle of identity. His infinite contrast to men was dwelt upon, and this contrast was defined as the moral perfection, the divine humanity of Christ.

The second lecture, which was upon The Significance Today of the Supreme Christology, applied the doctrine of the preceding lecture to the Bible as read by the higher criticism, to new theological theory as the true creative and conservative principle in theology, and to the materialism philosophical and practical that is threatening our national life.

CURRENT THOUGHT.

AT HOME.

Prof. John W. Langley, in the February *Popular Science Monthly*, says: "Religion excepted, the study of sociology as a pure science seems to me to be the highest field for the exercise of our intellectual faculties, for it includes ethics on the one hand and psychology on the other." He brings his scientific training and wealth of knowledge to bear upon the question of the future of socialism, and says: "Hitherto it has been a desire mainly, not a force. Now it has become a power and resulted in a movement throughout the civilized world; it will grow like the current in the dynamo, but, like it too, as the leveling downward of social inequalities goes on, it will raise up such a repulsion against a dead uniformity, and especially against the loss of those things which make life most worth living—art, music, architecture, education and religion—that crass communism and anarchy will be extinguished by that which they are now evolving, and the doctrine of personal freedom will once more arise to work in a new but greatly modified field."

The *Review of Reviews* does well to point out that the balance wheel which keeps France steady during all the mutations of her varied life is the fact "that the great executive departments are full of officials who, as bureau chiefs and permanent members of the higher grades of the civil service, hold their positions decade after decade, and really carry on the government." The editor is convinced that the reports from Armenia respecting the outrages have not been exaggerated, rather understated, and he says "the colossal crime at Sassoun is merely the sensational climax of innumerable acts of outrage, oppression and bloodshed—acts which had been regularly reported to the sultan without any resulting reforms."

Rev. Thomas C. Hall of Chicago followed Rev. Dr. Charles Parkhurst in a speech at the Marquette Club, in which the fearless son of his father, Dr. John Hall of New York, said: "If we were to awake tomorrow morning and find that all the aldermen in the City Hall are honest men, a lot of our most respectable citizens would be found running about town like chickens with their heads off, seeking to protect the franchises their attorneys have plotted and schemed and bribed to get for them. You say our intelligent men, our wealthy men, our brainy men should be aided in this reform. They are intelligent men who are looting the community. They don't want municipal reform. Present conditions are too profitable." The *Interior* says Mr. Hall drove his shaft at the center of the whole trouble. "Not the Huns and Dagoes and Polacks raid City Hall. Not the Irish have looted Lake and Proviso and Wheaton. In every instance this has been done by 'most respectable citizens,' so respectable that other respectable citizens voted for them at the primaries and at the polls."

The *Church Standard* says: "If the clerical half-fare ticket is to be considered in the light of a charitable gratuity, we believe that both the dignity and the interest of the clergy would be promoted by a summary stoppage of the whole system. The dignity of the clergy is lowered, and seriously lowered, by the prevalent notion that they are to be regarded and treated as genteel or semi-genteel paupers; and whatever benefits they are supposed to derive from such exemptions, or im-

munities, or gratuities, is always fully allowed for in rating their salaries. We have long been clearly of the opinion that, if the whole system of clerical gratuities, by whomsoever practised, could be utterly abolished, the clergy would be all the better off for the change."

ABROAD.

Prof. A. H. Sayce, LL. D., the eminent Egyptologist, writing in the *Sunday School Times* on The Latest Results of Egyptian Research, says: "Egyptian civilization, so far as we know at present, has no beginning; the farther back we go, the more perfect and developed we find it to have been. . . . So far as the monumental testimony is concerned, it has neither childhood or youth. . . . and gives no countenance to the fashionable theories of today which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction: the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

STAFF CORRESPONDENCE.

FROM WASHINGTON.

A Do-Nothing Policy.

If any one still harbors a lurking hope that this Congress will pass some measures of importance, he must be a man of more sanguine temperament and more abounding faith even than Mr. Springer of Illinois, who has at last discontinued his predictions to that effect. The bill for refunding the Pacific Railroad debts, which was in what seemed to be a quite favorable position, was thrown overboard most cavalierly when it came to a vote, and there are few, if any, measures pending which have a better chance of success than this one had. It might be supposed that Congress would at least legislate for the relief of the national treasury in its present unfortunate condition, but the trouble is that there is a radical disagreement between what may be called the gold men and the silver men as to first principles, making it utterly impossible for them to unite on any financial proposition whatever. The gold men and the supporters of the administration policy are in a minority, but they are strong enough to prevent the silver men from passing any bill of their own; while it is needless to add that the silver men are strong enough to block the passage of any measure which is especially obnoxious to them. So far as the condition of the treasury is concerned, the worse it becomes under the present administration the better the silver men will be pleased. They would welcome the exhaustion of the gold reserve, and, although they are strongly opposed to issues of bonds, they hope that every successive increase of the national debt in this way will tend to intensify Western and Southern hostility to the Eastern theories and principles and hasten the ultimate triumph of silver. The strength of the silver men in the Senate has been recently augmented by the election of three new silver Republicans from Montana, Washington and Wyoming, and with their advent disappears the Democratic majority in the upper house, which has maintained a nominal and ineffective existence for two years. It can no longer be said, therefore, that the government is completely in the hands of the Democrats. Nor is the Senate under Republican control. The Populist senators, of whom there are five, hold the balance of power, and, besides, twelve or fourteen of the Republican senators are strong silver men.

It is under such doubtful auspices, then, with a Democratic President, a Republican House and a Senate strongly in favor of free silver, that the Fifty fourth Congress and the second half of Mr. Cleveland's administration will shortly begin operations; and there cannot be much wonder that the outlook fails to arouse enthusiasm in any party or among any circle of politicians.

Another Bond Issue.

The great event of the current week, of course, was the third defeat of the administration in its effort to secure financial legislation from Congress, and the consequent announcement of a new bond issue of about \$65,000,000 net, which will bring the treasury gold up to a little more than \$100,000,000, at least temporarily. The interest rate is higher than the rate for the previous issues, and the difference is generally considered as a pretty good expression of the recent decline in public confidence as regards the government. However this may be, the new issue gives the country a "breathing spell," and it remains to be seen whether the antecedent conditions continue, so as to make it necessary to follow this with still other bond issues. The treasury receipts are certainly increasing somewhat, but there is a radical difference of opinion among authorities here as to the relations subsisting between treasury receipts and the gold reserve, some authorities maintaining that there is no connection whatever between them.

Attempts at Legislation.

The majority in the House against the administration financial bill was twenty-seven, but it will not escape notice that a number of amendments in the interest of free silver and various Populist schemes were previously voted down by even larger majorities, and this fact has given not a little satisfaction to the friends of honest money. It is a fact, also, that if they had been so disposed the Republicans could have easily secured the passage of the bill. Almost half of the Republicans voted for it, as it was, and many more would have done so if the partisan habit had not been so strong with them. Mr. Reed is criticised in some quarters—first for proposing an ambiguous bill as a substitute, and next for not making a hearty effort to rally the Republicans for the original bill after the substitute was defeated; but it remains true that the Reed bill was satisfactory to the administration, but that the Democrats would not sink their partisanship sufficiently to pass that measure, and so it is not surprising that the Republicans should have paid them in their own coin. There has been certainly very little statesmanlike conduct on either side during the whole controversy.

In General.

The reported abdication of ex-Queen Liliuokalani and death sentence of certain Americans in Honolulu caused another loud Hawaiian buzz in official and social circles at the capital the other day, but it did not last long, as this subject appears to be well-nigh exhausted. It is thought here that this will prove to be really the end of the monarchy and its party, and the news has given renewed life to the talk of annexation, but there will be no time for formal and serious discussion of this important question during the present session. Lucky indeed will be the half-completed measures, like the Nicaragua canal bill and the pool-

ing bill, if they can finish their course before March 4. The general opinion is that these two measures will eventually succeed but that they will probably have to "begin all over again" in the next Congress. As for the rest of the pending miscellaneous measures there is not much use in even discussing their prospects. Even special orders are of little avail at such a time. The committee on rules recently granted a special order for the peremptory consideration of the "Bowman act" claims, but it was incontinent quashed by the House by a majority of fifty. Only three weeks of the session remain, and it will require a tremendous effort to get through with the necessary appropriation bills in that time, as they are considerably behindhand.

Feb. 9.

C. S. E.

FROM THE INTERIOR.

Vice-President Blatchford and the Board.

Few men are more missed from social and benevolent circles when absent from the country than Mr. E. W. Blatchford. It is a matter for which we are profoundly grateful that he and his wife have returned from their long journey to the Orient in good health and to the eminent social position of which their home on La Salle Avenue has so long been the center. Thursday evening, quite in accordance with their previous custom, they opened their house to members of the co-operating committee of the American Board for the Interior, to as many of the corporate members of the Board as are within easy reach of the city, who, with Mrs. Moses Smith, the president of the W. B. M. I., and Mrs. Case, president of the Illinois Society, met to welcome Colonel Hopkins of Boston and of the Prudential Committee. The host and hostess put every one at ease so that the after-dinner conference as to the condition of the finances of the Board was free and full. Without at all denying the seriousness of the present financial pressure, the reports of the co-operating committee, which has been quietly at work for some months, and has accomplished far more than is generally known and is formulating plans for the future, were exceedingly encouraging.

The efforts have thus far been directed to securing a contribution, even if small, from every non-contributing church in the Interior, the revival, or establishment, of the monthly concert, and the circulation of information which busy pastors can use in making the concert interesting and profitable. The committee is also anxious to secure something from every non-contributing member in the contributing churches, and to find some pastor in each local association who will do his best to increase the interest in his vicinity in foreign missions. The greetings of Colonel Hopkins and the reports which he brought from the East were gratifying, and the addresses of welcome to which he listened must have made him feel that Chicago is not very far from Boston after all. A conference of such men as Drs. Goodwin, Johnson, Sturtevant, Gilbert, Savage, Moses Smith, Professors Fisk and Boardman, such laymen as Mr. Case, and such ladies as Mrs. Smith and Mrs. Case, with such wise and genial hosts as Mr. and Mrs. Blatchford, cannot fail to awaken a deeper interest in the cause dear to so many hearts.

Dr. Eaton and the Ministers' Meeting.

Monday morning our ministers had a rare treat in listening to President Eaton

of Beloit College on Wordsworth as a forerunner of the scientist. Dr. Eaton said that Wordsworth was like the scientist in his careful and accurate observation of nature and in his deep spiritual regard for nature. He sought to understand nature in order that he might interpret her to those who did not possess his insight. These points, and many others equally important, were set forth in felicitous language, and were illustrated with a wealth and pertinency of quotation which was simply marvelous. The address was given without a scrap of paper, from memory alone.

The Seminary and Dr. Marcus Whitman.

The Whitman ball is rolling. With such men as Dr. Nixon of the *Inter-Ocean* and Dr. Pearsons, the friend of colleges and seminaries, behind it, it could not be otherwise. The seminary set apart an hour at midday Wednesday to listen to Dr. Nixon and Dr. Pearsons on the missionary hero. Dr. Nixon has the advantage of being familiar with the early history of Oregon and with the missionary work in that territory forty-four years ago. His address was full of personal reminiscences and apt illustrations. He is sure that when all the facts are known, as they will be, the name of Whitman will become one of the great names of American history. His account of the trip to Washington over the mountains in the dead of the winter of 1842-3 in order to prevent the English obtaining control of the Northwestern territory made it clear that no other trip like it has ever been made in the history of our country, and that this trip alone with its results is sufficient to establish his fame.

While agreeing with all that Dr. Nixon had said, Dr. Pearsons declared it to be his purpose to do everything in his power to perpetuate the name of Dr. Whitman in the college at Walla Walla, and appealed to his hearers not to permit March 10 to go by without securing a collection for this object. Rev. G. H. Wilson, the pastor of Dr. Pearsons, told a story relating to the departure of the early missionaries to Oregon. When the good men and their wives were about to leave the State of New York for the far West, the little girls in the neighborhood were asked to save the seeds of the apples which they ate and give them to the missionaries to plant in Oregon. From those seeds, so it is affirmed, have sprung the orchards which are sending us delicious fruit every year. The meeting was full of enthusiasm, and was well worthy of being the first in the series of meetings which are to be held in the Northwest in memory of the missionary patriot and in behalf of Whitman College.

The People's Institute.

Last Sunday evening for the first time the great hall of the People's Institute was thrown open to the public for a religious service. The 3,000 seats were quickly filled with an attentive congregation. Dr. W. G. Clarke, who acquired so much fame in connection with the civic federation, conducted the service. Bishop Fallows hopes to be able to take the service every other Sunday evening. The plan is to make these gatherings popular and in them to discuss pressing topics of the day. The prelude last Sunday was on sweat shops, of which Dr. Clarke says there are 1,437 in Chicago, giving employment to 4,464 men, 5,291 women and 721 children. The law is that no chil-

dren under fourteen shall work at all and that no woman shall be employed beyond eight hours a day. The law has not been universally enforced, nor is its enforcement very popular with women. If half that was said is true as to the places where work is done, the community ought to rise in its indignation and close them up. The singing was from a printed sheet, and the sermon was hearty and appropriate. The experiment of a Sunday evening service in this institute will be watched with great interest. Some have expressed a fear lest it draw from the evening attendance at the churches in the vicinity.

Dr. Locke Again.

As the retirement of Dr. Locke is beginning to be recognized as permanent, his friends are vying with each other in showing him honor. Last Monday the clerical members of the diocese gave him a luncheon at the Palmer House, at which Rev. C. H. Q. Bixby of the Hyde Park church presided, and at which many tender and sympathetic addresses were made. Dr. Locke could only respond in writing, and through another. His health is good, but the physicians give no encouragement that he will ever again have the use of his voice. Although thirty-six years the rector of Grace Church, he is far from being an old man, or, save in the organs of speech, in any way unable to work. The manly way in which one so prominent as Dr. Locke has been has accepted the inevitable has elicited universal admiration.

Return of the Grip.

Perhaps it is because of the severity of the weather, but whatever the cause there has been a general recurrence of influenza throughout the city. Dr. Noble has been one of the sufferers, and though he is on the mend he is far from well. Last Sunday morning Prof. G. H. Gilbert occupied his pulpit and gave an exceedingly valuable discourse on the unity of Scripture. For the first time in many months, perhaps in years, the evening service was given up. Next Sunday morning Dr. Lunn of London is advertised to preach.

FRANKLIN.

FROM LONDON.

All Eyes on Parliament.

Parliament is just reassembling for what is sure to be an exciting and will probably be the present government's final session. Political agents are active in preparation for the dissolution which cannot be long delayed. Recognizing that little progress in liberal legislation can be made until the House of Lords is dealt with, the Liberal leaders have adopted the policy of "filling up the cup," so that when the country is appealed to the case against the Lords may be strengthened by their rejection of several measures on which Liberal opinion is more united than on that of Irish home rule. By placing Welsh disestablishment in the forefront of the sessional program, Lord Rosebery has won the enthusiastic support of the entire principality, and in pledging the government to follow on with local option, one man, one vote, and something that looks like payment of members of Parliament, the premier has conciliated the leading sections of the Liberal confederacy. The fate of the Lords will largely depend upon their treatment of these measures; the first they may be relied upon to reject, and the rest they will at least mutilate.

The cabinet plan is to withhold the

promised resolution against the Lords until an advanced stage of the session. The Tories may harass the ministry without being likely to succeed in defeating them on a division. The government majority is small but compact and reliable. The cabinet is free from dissension and as a whole the party is united. More and more the Liberals, in the words of the *Speaker*, are becoming convinced that they have found a worthy successor to Mr. Gladstone in Lord Rosebery. The rumors of Sir William Harcourt's resignation have died down, and the chancellor of the exchequer was never so popular as he is to-day, whilst the personal relations of the two chiefs are most cordial. Mr. Labouchere has withdrawn from opposition to a titled premier and is not likely to give trouble. The continued split in the Irish camp is only a slight source of weakness, as the government is independent of the Redmondite vote, which will be consistently directed against it. Home rule is receding further and further in the background. Reform or abolition of the House of Lords must precede settlement of the Irish question, and when it is settled it will probably be along the line of devolution, in which, says Lord Rosebery, lies the secret of the future working of the empire, or the Tories may come to power and confer upon Ireland a measure of local self-government practically indistinguishable from Gladstonian home rule.

After the Dissolution?

The probable result of the general election, when it comes, is being much discussed. Several indications go to support Mr. Stead's confident prophecy of a Conservative victory. British electors believe in giving the two leading political parties turn and turn about and the net gain of three seats in the present Parliament with the doubling of the Conservative majority at the last bye election. Evesham has inspired the Tories with jubilant hope. The government have to contend with several adverse side influences which may lead to their defeat. The unseemly squabbles in the Irish party have sensibly lessened British enthusiasm for home rule. Then Mr. Keir Hardie, refusing the olive branch proffered by Lord Rosebery and Mr. Asquith, promises Liberals uncompromising opposition in the coming struggle, and, although only a few of the growing army of independent labor candidates may secure election, a considerable number will doubtless succeed, as has already been the case at more than one contest, in dividing the Liberal majority and letting the Tory in. The Norwich trades union socialistic resolution again has frightened many Liberal and neutral electors.

Other influences telling heavily against the advance of democratic principles in Britain are the disappointing results of their application in the two great republics where the will of the people is supposed to be supreme. The average British elector is alarmed alike by the political instability of France and the lurid pictures of bribery, corruption and social misery drawn by recent visitors to the United States. "If," says the *Spectator*, for instance, "the English over there, with all the Utopian conditions granted, perfect equality, perfect freedom, limitless land, splendid means of education, high wages and no squires, can only produce Chicago, and Chicago is hell visible above ground, then perhaps the axioms

of socialists are not axioms, and something different is required as a waybill to Utopia." Mr. Stead's, Mr. Burns's and Mr. Benn's sweeping condemnations of American public men and institutions have called forth a quietly forcible protest from Michael Davitt, who suggests that Britain is not altogether immaculate, and warns those in glass houses not to throw stones. There is a splendid opportunity for an American visitor to our shores to create a counter sensation by exposing the poverty and misery of Ireland and the iniquity and discontent to be found even in British cities.

The Coming County Council Election.

The struggle which will take place in March between the Progressives and Moderates promises to be hard and bitter. The hatred of the selfish section of the propertied classes toward the council grows in proportion to the beneficence of its work. Money, social influence and party pressure will be brought to bear in the attempt to deprive Progressives of the power they have for three years so splendidly used. The council is the darling of the people. Working men go into raptures over its humanitarian policy. In small matters and in great its aim is the welfare of the citizens. One of its present undertakings is the construction of a tunnel beneath the Thames to connect the millions of population on opposite sides of the river who live too far east to benefit by the new tower bridge. True to its reputation as a model employer, the council has established a superannuation and provident fund for its increasing staff of workers. Despite the initial difficulties and outlay necessitated by the council doing its own work, it has, by dispensing with contractors during the past year, saved five per cent. of the ratepayers' money, this economy enabling it to reduce its levy on the citizens. In the coming session the council will seek from Parliament an enlargement of its powers and make determined efforts to acquire control of the city's water supply, now in the hands of private companies. "Our London County Council," said Dr. John Clifford, in his review of 1894, "has fought for the people—for their health, comfort, happiness; has cleansed slums, increased breathing spaces, checked adulteration, punished the fraudulent; it has made London sweeter, given a higher and purer tone to our municipal life, and quickened and nourished the sense of civic responsibility." Lord Rosebery's decision not to seek re-election to the council, although perhaps inevitable now that he is premier, is much regretted as severing the one link that bound him to our representative system.

The Unemployed.

The problem of the unemployed is again forcing itself to the front. Animated discussions are taking place in newspapers, reviews and debating halls; various solutions are proposed, but practically nothing is being done. Thoughtful people are coming to see that until this question is taken vigorously in hand the peace and prosperity of the state are endangered. Government is unable or unwilling to do more than tinker at the problem, and this gives Mr. Keir Hardie his advantage. In season and out of season, on public platform and in Parliament, he calls attention to the suffering army of out-of-works and asks what better, from the labor standpoint, is Liberalism than Conservatism, if it cannot at least make an effort to grapple with the evil.

The reiterated suggestion of the *Daily Chronicle* that the state should provide work for a large number of unemployed men by utilizing waste and vacant lands for the growth of timber, at present imported in large quantities, finds influential support and will probably be brought before Parliament. One initial difficulty is to obtain reliable information as to the actual number out of work, and a census of the unemployed is proposed as a first step to a statesmanlike treatment of the matter.

Anti-gambling Crusade.

Public opinion is setting against betting and gambling, whether on the race course, the stock exchange, or by church raffles. Several successful raids have recently been made on gambling dens and the offenders punished. But the feeling is growing that it is ridiculously inconsistent for the law to empower its officers to forcibly enter private dwellings where gambling is practiced, while men of rank and wealth are permitted to openly bet on the race course. The Anti-gambling League has therefore resolved to attack the evil in high places. Summonses have been applied for and granted against the stewards of the Jockey Club for permitting betting in the rings on Newmarket Heath. The issue of this action, which, in any event, will be carried to the highest court, is awaited with keen interest and may lead to important results.

London, Jan. 26.

ALBION.

FROM JAPAN.

War Returns.

A half-year of contest since Japan and China first crossed swords in the city of Seoul. Major-General Oshima with a mixed brigade landed on the coast of Korea June 12, 1894, and the first battle was fought July 23. During these first six months of the war there have been some seventeen engagements, invariably resulting in victory for Japan. Up to Dec. 20 the list of dead in battle counts up 418 Japanese (official) and 6,620 Chinese (estimated); of wounded, 1,665 Japanese and 9,500 Chinese; 1,164 Chinese have been taken captive. A rough estimate of the spoils taken by Japanese includes 607 cannon, 7,400 muskets, three men-of-war, twenty-one smaller vessels, 268 horses, 90,000 bushels of cereals and an immense quantity of ammunition. Total value, 7,312,000 *en* (silver dollars), or, including the fortifications and machinery at Port Arthur, at least 70,000,000 *en*. This is certainly a remarkable showing.

The Future.

As to the outlook for 1895 prophecies are idle, but those friends of China who are relying on the winter to vanquish Japanese armies are leaning on a broken reed. Jack Frost will set things back, and he is causing terrible suffering and heavy losses, but he does not dampen one whit Japanese enthusiasm or purpose. Japan is determined to see this thing through, and she will not let up until China is thoroughly humbled. Humanly speaking, nothing can save China but the intervention of Western powers, and, in my humble judgment, such intervention (of course I mean forcible intervention) is sure to stir up race prejudice that would do a vast amount of injury, much more so than the humbling of China. With the exception of the United States, the great powers are too selfishly interested to be trusted by so keen-eyed a people as the Japanese. She will not believe they can be impartial in their dictation of terms. As

it is, England, notwithstanding her recently revised treaty and frequent professions of friendship, is thoroughly distrusted in Japan. The papers are filled with slings and slurs at English actions. France is probably the only large European power that pleases Japan, and how much the latter trusts even her is a question. The only nation above suspicion is the United States. She is referred to constantly by the endearing and honorable title of Elder Brother (*Ani San*). Of course this is owing largely to her foreign policy.

Up to the time of mailing this no word has come of the ratification by the Senate of the new American treaty with Japan, but such news is expected daily. Let there be no hitch in that matter.

A Harbinger of Peace.

All Americans, and especially missionaries, in Japan are pleased that Hon. J. W. Foster is on his way out to aid in every possible manner the good cause of peace. Whether he will meet Chinese ambassadors here on or soon after his arrival is quite another question. But that he will do whatever a Christian man of recognized place and power can do to bring this war to a speedy end is the belief of every one.

One further word should be said before leaving this subject. Japan is still enough of an Oriental nation to know best how to deal with such a power as China, beat her in war and yet keep her a friend. In the conquered districts of Manchuria she has set up a system of civil government that is very popular with the people. The alleged atrocities of drunken coolies and enraged soldiers at Port Arthur, about which there was so much excitement and criticism among foreigners for a few days, and which, deplorable as they were, are no true index of Japan's real spirit and are as much regretted by the great mass of her soldiers and civilians as by sensitive Westerners, have not lowered Japan in the estimation of the Chinese. Japan's most unguarded acts are paralleled by everyday conduct of Chinese roughs, and in the main her treatment of Chinese peasants and Chinese prisoners is up to the highest demands of present day international ethics. The Chinese under confinement in this country are loud in their expressions of admiration over the generous conduct of their foes. Half a thousand braided Celestials have already registered and are quietly pursuing their business as merchants at each of the two leading ports, Yokohama and Kobe.

A Quiet New Year's.

The emperor issued orders that, owing to the continuance of the war and the great suffering on the part of soldiers at the front, there should be no official observance of Jan. 1. I was in Hiroshima, the army headquarters, during that week. There was no calling, no open feasting and almost no decoration. In my sixteen years of life in Japan I have never before experienced such a quiet New Year's. During the first three days of January I saw but two unsteady and garrulous drunken men on the street, and one of those was a civilian. Christian missionaries would rejoice if this sensible custom might be continued in coming years, but that is too much to hope for, especially if Japanese soldiers capture Peking and are able to dictate terms of peace before another New Year's.

Emergency Work for Soldiers.

This interesting and special form of Christian service still continues. Over 6,000 Tes-

taments or single gospels have been distributed, besides thousands of tracts and leaflets, some of them specially prepared for use among the soldiers. Rev. H. Loomis, field secretary of the Bible Society and himself an old soldier, has obtained official permission to visit and personally distribute Bibles among the barracks and military hospitals of Tokyo and vicinity.

At Hiroshima three chapels are open for daily preaching and many of the soldiers come again and again, saying: "We cannot forget what Mr. — said. We must hear more of this." Many of the officers are beginning to encourage their men to go and are really desirous that they should become religious. The unsolicited testimony is that Christian soldiers make the best marchers and Christian nurses the most patient and faithful workers, especially when not under the eye of a superior. The four Protestant bodies, Congregational, Presbyterian, Methodist and Episcopal, having permanent work in the city, have united for this unique mission and are laboring together in the utmost harmony. They are sustained by the whole missionary body in Japan. One of the two ladies from outside giving weeks of personal service to this timely work is a Baptist, so that practically all the leading denominations of Protestant Christendom are united in this difficult but exceedingly important form of service. About \$300 in personal gifts from missionaries resident in the country, besides some grants-in-aid from missions and several thousand books and tracts, together with a few comforts for the physical man sum up contributions to date. It is proving to be work not merely for soldiers and coolies bound for the front, but indirectly for the conservative old city of Hiroshima, many of whose 80,000 people are getting their eyes opened for the first time to the practical and spiritual benefits of a hitherto despised religion. It is also work for the whole empire of Japan, and in these days of distrust of the churches and other ordinary channels of grace seems a Providential opportunity both for removing prejudice and for rallying Christians of every name to an aggressive campaign. Buddhists are finding themselves hard driven to prove that they are as patriotic and ready for self-denying service as their hated rivals.

Foreign Missions.

Several of the leading Christians are alive to Japan's missionary duty toward Korea and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year. It will be interesting to see which party actually wins in this noblest of contests.

An Old-Time Japanese Lady.

There died one day last month quite a distinguished Christian woman. She was the mother of Rev. J. T. Yokoi, who is now in America studying. Her husband was a man in advance of his times. He met his death many years ago at the hand of an assassin. Then the widow devoted herself to the training of her two children. Her life was an illustration of the blessedness of giving, was a credit to the best culture of old-time Japan and yet blossomed into fullest beauty after her hearty acceptance of Christianity.

Okayama, Japan, Jan. 12.

J. H. P.

AT THE TEA TABLE WITH GENERAL BOOTH.

BY REV. WILLIAM KNIGHT, SAGINAW, MICH.

"Amen!" said the General aloud, as one of the company finished asking the blessing. "And all the people said Amen—said it so you could hear 'em," continued the long-bearded, gray-haired, stooped-shouldered man at my elbow, looking around at us all with good-humored relish of his point apparent in his queer eyes and mouth.

The cultured family explained that the General had been teaching them to say, "Amen."

Then he silently pushed aside the delicious cup of hot beef tea at his plate.

"Why, General," broke in several of us at once, "can't you take that? It is so good, try it."

"Don't get onto that talk about what you eat; enjoy it if you like it and don't bother me talking about it—it is utterly profitless," came the authoritative, but not unkind, words of that voice which is obeyed almost round the globe in deeds of love the most exacting.

"Well, General, isn't the world getting better?" courageously ventured a guest who was sharing this memorable privilege with me.

"Y-e-s, getting more civilized," in a pleasant, but indifferent, tone of voice.

"Well, what is wrong with the church?" persisted my genial but earnest friend.

"Now you've got onto a big subject," broke out the General, waking up in face and voice.

"Isn't the church coming out of much of her foolishness?"

"Foolish enough yet—seems to me," he answered, half playfully. "But I'm outside, ask him," pointing to our host.

"What is your thought about our institutional churches?"

"What do you mean?" said the veteran, looking puzzled.

We explained.

"O, these tabernacles, with baths and playrooms and so on? Well, do they do it all to get people to the penitent form?"

We said that was substantially the aim.

"Yes, but do they get them there—that is the test—do they get them there? The great danger, I take it, in all this is humanitarianism. No matter how much you do, if you stop short of getting a man's soul saved all is vain—vain. The first great principle is to give deliverance. No amount of amelioration will suffice if you stop short of deliverance."

"O, Mary, is this my tea?" said he abruptly to the waitress, who had put it by him, steaming hot, without attracting his attention. He fell to pouring it, and then went on, resting his head sideways on his hand, with his elbow on the table as he sipped his tea. "You find folks using religion like Worcester sauce—you have Worcester sauce in this country?"

"Yes, we import it."

"You make religion, many of you, too much like something to flavor and enrich a worldly life, not realizing that religion itself is indeed the very viands of our being, the chief, solid business of life to do God's will. Without this—nothing." And the General was glowing now with earnestness, forgetful of his cooling tea; but he was warming all our hearts.

"But it is a hard matter to make the better classes—as you call them, the better off classes, I say—it is a hard matter to

make the better off classes take this in. The fact is rich people usually make very poor saints," and he softened the utterance by playfully hiding his eagle face behind his thin hand and eyeing our host.

"Don't spoil a good story for relation's sake," said our host, genially.

"If I were told," he went on, with fascinating vehemence and earnestness, "that my head would come off if I did not convert six people soundly in a month, and I were given a list of thirty better off, respectable people and one of thirty drunkards to select from, with my head at stake, I would *instantly* take the thirty drunkards and say to the others, 'Drunkards and harlots will come into the kingdom before you!'" This last, landing him squarely on an utterance of Jesus, was spoken with electric effect.

Then we pressed our line of questions about applied Christianity one point further. "What value do you set on municipal regeneration, good citizenship movements, suppressing agencies of vice, Dr. Parkhurst's work, and so on?"

"O, that all helps; it does good. We ourselves have done much here and there to shut up vile places, notably an outrageous place in London. Yes, all this helps. But the thing that counts is to get men saved. Now suppose I had gone into some special scheme, total abstinence, for instance, instead of salvation work. Think you my life would have counted for the world's betterment as it has? My salvation scheme is the best temperance reform in the world, with ever so much more beside. Get men saved—I don't care how you do it—but nothing short of that counts."

"General, you told us yesterday that a man may not know many things in the Bible and yet be a saved man. You said a man might not know about creation and it made little difference, for all the doctors are disputing among themselves about that; a man might know little about the deluge, or be ignorant as to whether Noah's ark and the ark of the covenant were the same; a man might have no idea of Bible history or geography and yet be a thoroughly saved man and know he is saved. Now tell us, please, what part the Bible plays in your work of saving men?"

Leaning toward me, with his elbow on the table and his long fingers pointing at me, and fixing his indelible gaze on me, he said, "I do not bring men to a book—I bring men to God." And he sat gazing at me in silence. "God is as real as a book to a man's heart. The head is not the point at which God makes Himself known after all. He does not say, 'Give Me thine head,' but, 'Give Me thine heart.' I bring men face to face with God. I make men pray. God says it is not by word, and so on, but by My Spirit. So I don't set men to reading a book, but I bring them on their knees—bring them to God. The Spirit is at work now as surely as when holy men of old spake as they were moved by the Holy Spirit. I make men pray—that does the work. You ministers don't make enough of this. I tell a man to pray—whatever comes first; I want to make him face God. Once a drunkard yielded to my urging, clasped his hands and finally said, 'O Lord, jump straight down my throat and drive the devil out.' What would you have done with him? Anyhow, he is a saved man now. That was about what he needed."

"Don't your people study the Bible?"

"Yes, they read it, often in public, and expound it some. But often they don't understand it. One of my dear men, saved by God's grace, came to 'Alpha and Omega,' and boldly read it, 'I am apples and oranges,' and it meant a good deal more to some of them than if he had read it right. We don't form Bible classes; we find they lead to divisions and disputings. But I believe in the Bible from end to end."

"What of Swedenborg and the danger of vagaries by letting men loose?" I asked, to give a symptom of my own soundness.

"O, poor old muddled head, he did untold mischief, but he's righted long ere this." And without any show of anxiety for the solidity of his iconoclastic views he sat with a cracker pressed on his lower lip, where he could nibble it.

Have Swedenborg and such as claim to get personal and direct influences quite aside from the Bible really done more harm or gone much further astray than have many sticklers for the written Word in their efforts to interpret it? After all, is there something solid in this shaggy old apostle of the poor's dictum: "I don't bring men to a book—I bring men to God?"

"Why, sir," broke out the General, "the greatest triumphs of Christianity were made when there was no New Testament canon, weren't they?"

"But," said our friend who asked the blessing, "that was at a time when men could give personal testimony of what they had seen or heard, or else had received from those who knew first hand."

Quick and glowing was the General's answer. "Yes, and now, today, my precious people can give, do give, just as direct, as real, testimony, and absolutely what they have seen and heard. I set them to talking—round the world. I say, tell what has taken place in you. Tell what *you* know, what *you* know. I fix them on the deeper meaning of that word know, know, know, which runs all through the New Testament. No man knows the truths of religion in the New Testament sense when he has only seen them in a book. That comes only as the work of the Holy Ghost in his own heart. Then he knows it, whether he knows Isaiah or John or Paul said so or not. O, this putting a book into a man's hands! God is as real and far mightier than a book. Put the man in God's hands. Make him pray. Let us have five minutes of it now."

Down he went on his knees, the waitress stepped back from her duties, the refined table company all bowed, and he began. Softly, earnestly, trembling from head to foot, with his long arms on the table and his hands clasped, he prayed as if now, at last, he had got to the food he relished.

For each of us he prayed like a gracious patriarch. I shall never forget my share in that prayer. Two petitions sank and linger bodily in my soul. "O Jesus, Jesus, Jesus! Not only reign but rule; not only reign but rule—not only reign—but rule! O drive from us that dread delusion so widespread that thou canst reign and yet not rule." Then straightening himself up to his full height on his knees and lowering his voice to a most fatherly, tender pleading, he added: "O Lord, watch over the comrades in arms all around the world; uphold the men and women who are standing up for God tonight everywhere; lead my precious people, O my God." As the prayer ended all the people around that tea table said aloud, "Amen!"

To Greece, Palestine and the Nile.

By Gerald Stanley Lee.

It is at the Hoboken pier. With that ocean dignity—that stately slowness that seems almost a noble consciousness of what she bears and whither she goes—the big ship is backing out. We ordinary mortals down on the wharf lift up our hands and shade our poor little landlubber eyes and gaze at the long, dark rails and think of the things we meant to have said before you were off, and lo! the Normannia swings around to sea with the dreams of the Mediterranean in her mighty engines and a thousand backward looks from her decks.

You are a cloud of coal down the harbor. We have bid you farewell with the usual tribute of wanting to go, and one by one we are straggling home with the dear Old World vision reawakened in our souls only to wait again. We look down from the ferry boat into the waves, and the horses stamp by our side, and in the hush of thinking of what we long for the tugs scream to us; we dream soft dreams of where you go while the drivers shout and the crowd jostles and the chain wheel whirls. We are landing, with our narrow ferry-boat lives—always the same Between, backward and forward, work and sleep, travelers only with our hearts. We climb the elevated and puff over the rumbling rails between ugly rows of brick. We gaze into the same dim tenement windows with the old bedding and the tired faces, and the same stations are shouted in our ears.

Out into the boundless silence, O ship of dream, where the windows all belong to God and the stations are the day and the night; where the silence drowns the rumble and the stations are softly called by the sunsets and the putting out of stars, and the travelers are the clouds; where the moon walks stately on the waters and crosses from land to land and watches the loneliness and looks down into souls.

The windows fly by and the clang of the street cars calls underneath—the old name of the old station, the old slamming of the door, bundles in both hands, a few short steps, a latch key, an absent-minded supper, the evening lamp, the children in bed. A copy of *The Congregationalist* (adv.): "The Oriental party sails Saturday. Every reader can follow the journey with the itinerary in hand (price ten cents), if provided with Palestine in Pictures. Order at once." The lamp is turned out. The children are asleep. The house is still, and all the dear cares that keep a man home and make him but a traveler in an editor's brain are silent now and eyes look deep in the fire.

O ship of dream, thou driftest in my heart! No words can be the winds that breathe thy decks, and no wonder-pen can roll the sea through my spirit, nor shine its far night skies upon my soul. O ship of dream, thou driftest back with thy trail of smoke in the waning light to link thee with the earth—a faint, dark memory of plodding coal mines and our bounded inland lives!

The fire flickers.

Through the wide sea freedoms my soul doth follow thee. The long shadows have stalked from the east across the waters and now thou art folded away, like sleep, in the

old, old glimmer I love, that drifts above thy masts, that whispers against thy bows and shimmers from thy portholes and waits for more ships when thou art gone. The cinders sift down on the wind to the water. The fish wonder what it was and float thy weird, white wake, and the wake forgets thee soon, O ship of dream—and the waves smooth down thy passing and roll oblivion backward and forward and chant forgetfulness in the mighty night—the mighty night—the swirl and the dark rush, the swinging spray and the long, low monotones, and the dim light and God.

But where am I? This will not do. There is a stir above. The baby is awake. Some one looked tired when she went upstairs, and she looked—something else. There was a long, long voyage in the look.

Ah, Jehan de Mandeville! There are more things in heaven and earth than dreamt of in thy philosophy! There is other than the breath of the sea wind, and the "Pictures of Palestine" are wonderful enough eked out with the kisses of her children. We have an Oriental tour in our house every day. The fragrance of the East is in it and the greatest wonder of the world.

It is off Naples. The Oriental group stands silent on the deck. You are no longer lounging in steamer chairs and the long Atlantic laze is over. You are facing the Old World. The desperate hush of responsibility is upon you all. It is the Baedeker brace. The Congregational conscience is at work. The duty of seeing everything expected of you and of getting your twelve hundred dollars' worth has sobered every face; and the ship puffs on in her contemplative way nearer and nearer fate. This is "opportunity"—that dread word—spelled by sight-seers importunity.

And now, Mr. Editor, do you not feel our dim and crowding phantom pressing against your big editorial heart? A ninety-thousand phantom are we here! Have you thought to escape us? In the steerage of subscribers have we come at three dollars a head and now with paper spectacles are we looking over your shoulder. You shall not escape us. With the rustle of your readers whispering in your ears shall you move on, and copies of *The Congregationalist* shall waver in your eyes before every famed and sacred scene. You shall enter your sanctum by the gates of Jerusalem, and Dakota evening lamps shall burn for you in Athens. You shall gaze on Robert College with seven theological seminaries in your train, and five thousand churches when you sleep in your tent shall file wistful through your dreams. You shall look at streets and minarets with the din of the hungry printing press softly advancing upon your soul.

Shades of twelve hundred dollars! Shall we stay at home and you go and not make you pay for it? Art thou not eyes for us, ears for us, feet of flesh for us? With soft and phantom paper footsteps shall we haunt you everywhere and sternly hold you to your fate. You may say that an editor ought to be allowed a chance at least in a far-off country to be almost ignorant if he wants to, the occasional luxury of being

uninstructive, the dear old delight of being unprofitable; but nay! everything you see shall be in columns and you shall stare paragraphs, and even if you would slink off by yourself into a nobody now and then and have a sweet, quiet dream of insignificance, you shall tell us how it felt in your next weekly letter. You shall share it with us. It is a feeling we have most all the time.

But we trust you, Mr. Editor. Editors ere this have been very dangerous characters in the Holy Land and have scrawled the haunts of Paul and Jesus with themselves, but we know you will not baptize any one in the River Jordan with photographers arranged on the shores, and we are proud to take a paper which will not swagger on the Mount of Olives or pose on Mars Hill and the editor of which is sure to remember that Paul did not preach there as an advertisement. It took eighteen hundred years to develop a man who could do that. And though there might be some glory in a Boston man's preaching in Athens, would it be anything compared, Mr. Editor (when perchance a little office mail comes straggling over to Greece), to the Olympic power and imperial distinction of silently, solemnly rejecting a manuscript in the Parthenon—calm as a pagan god? In these Jove-like journal days *preaching* on the Areopagus is nothing. It is eighteen hundred years behind the times.

So you are really going? God be with you. We wave our papers from the shore. From forty States we beckon blessings and watch you out to sea. We are but waiting now for the subtle Oriental tinge that will veil your style, the soft Mediterranean lights, the delicately hinted geography and the quaint bravado of telling us what we do not know as if we did. We shall expect a little choice Mohammedan *patois* picked up from the streets of Jerusalem and now and then a suggestive touch, for atmosphere of *merci* and *s'il vous plait*, in Greek. And we shall expect you to get the sultan to subscribe for *The Congregationalist*, which will fill our missionary hearts with cheer—unless he writes for it.

You will stand for us under the house from which Paul was let down in a basket, with a dim, apostolic feeling and—an idea for your weekly letter; and as the muezzin floats the call to prayer over the city you will feel for us that twinge of paganism, that wicked longing to pray, in your latent Mohammedan heart, in a kind of defiant brotherliness, while the Puritan in your brain protests. You will look in the face of the Sphinx with that which makes it great—the greater Sphinx in your own heart; and from the reputed tomb of Jesus, with its tawdry surroundings, disgraced with the contending honors of men and the pitiful show of human worship, you will come out and look at the sky we have not touched and make it worship Him—a sky which is not a Greek Church sky, nor its worship with the incense from the treasures of tiny kings. With the ritual of the worlds it worships at night and the day is His coming to us.

To the land we have lived in since our first remembering we send our greeting by you. If it seem bare without Him, it is not

as homeless now as when He wandered there, and the bareness of hills is more beautiful than the blindness of hearts.

Leave a sorrow for us in Gethsemane, and where Mary loved Him first go with the faces of children in your soul, and to the hills where the shepherds watched their flocks by night and the far voices sang the dream of the world carry our wistfullest songs and our dearest hopes; and when at last you turn homeward, and the crowd has ebbed from the decks at night, and you say your prayers with the sea, may it be with the old Galilee hence forever in your memory—to make new Galilees in your heart.

OUR ORIENTAL PARTY.

ITS GENESIS, EXODUS AND NUMBERS.

In the issue of *The Congregationalist* dated Nov. 15, 1894, three months lacking one day from the date of this paper, the first announcement was made of a proposed journey to the East to be undertaken by its editor, Dr. Dunning, and open to a suitable number of persons whom he might select as members of what has come to be known as *The Congregationalist's* Oriental Tour. All arrangements pertaining to the conduct of the party were placed in the experienced hands of Messrs. Henry Gaze & Sons, Ltd., whose capable representatives will give faithful attention to the comfort and welfare of the travelers, leaving Dr. Dunning free from all responsibility of this sort.

The magnitude of the undertaking may be judged from the fact that the itinerary of the main tour requires 128 days. The first eight will be occupied in crossing the Atlantic; two days later, after calling at Gibraltar and Algiers, Naples will be reached. The stay in Italy covers two weeks, and on March 9 the party will embark at Brindisi for Egypt, reaching Alexandria March 13. The stay in Egypt, including three weeks' trip up the Nile to the first cataract, continues until April 14, when the steamer for Jaffa will be taken. The next four weeks will be spent in Palestine, the party, after visiting Jerusalem and the interesting points adjacent to the Holy City, going overland through Samaria and Galilee to Beirut, where Sunday, May 12, will be spent. The route thence is by sea to Smyrna, across the Aegean to Athens and on to Constantinople, where the party is scheduled to remain from May 31 to June 5. Thence by steamer up the beautiful Danube to Pesth, Vienna, Strasburg, Paris and London, which will be reached June 15. Those who come directly home from London will arrive in New York June 23.

So far as we know, ours is the first journal, religious or secular, to originate and carry out a pilgrimage of this sort. There have been in recent years excursions from Great Britain to Switzerland, Italy and to points even further east, under the direction of Rev. Dr. Henry S. Lunn, who is now in this country interesting people in his Grindelwald Conference, and making arrangements for conducting a large delegation to the World's W. C. T. U. Convention in London next June. On our side the water the pilgrimage idea has been taken up in a modest way by the University Extension Society of Philadelphia, which brought a good-sized party to New England last summer and furnished the members with special opportunities to visit some of its famous shrines. And now *The Congregationalist* has organized a party of people whose common Christian interests and sympathies constitute a unique bond of union, and whose route of travel embraces the countries most dear and sacred to Christian experience.

No sooner was the announcement in type than inquiries began to pour in regarding the time, cost and extent of the journey. An

itinerary, liberally illustrated and so minute as to be almost a guide-book, was issued, and this has been widely circulated, hundreds of persons purchasing it who had no intention of making the journey. This is only one of several indications of the widespread interest which the trip has aroused all through the country among persons who have long cherished the desire to go to the Holy Land, but who for the present can only dream about it and accompany in imagination those who are going. As an aid to this class of stay-at-home travelers, we are issuing a remarkable series of photographs, entitled *Palestine in Pictures*, the demand for which far exceeds our anticipations and which are everywhere received with the highest praise.

The formation of the party itself was necessarily a matter that required some time. The number being limited, an early decision was urged, and, as a matter of fact, within a week several signified their positive intention of going; more, perhaps, requested a little time for deliberation. Some who at the start were sure they could go had finally to abandon the idea, while two or three waited until the very last moment before they gave the subject much thought and then decided with great promptitude. But in the main the party has grown by additions of one or two at a time during the twelve weeks that the plan has been before the public, until it has reached proportions not at all anticipated at the start and requiring a considerable expansion of the facilities for caring for such a number, in order that each one might travel with the greatest degree of comfort and enjoyment.

The correspondence involved in making up such a party has been no incidental matter. We have written hundreds of personal letters in response to specific inquiries from all over the country, while Americans sojourning in foreign lands have signified their desire to join the party *en route* and several of our English and Scotch subscribers have volunteered through personal letters their good wishes for the success of the party.

It is a very representative company which has now been gathered, as will be seen from the list of its members printed below. They come from States as distant as Maine and Georgia, Massachusetts and Michigan. There is a good proportion of clergymen, though the party is not so overburdened with them as to make the sailors on the Normannia timid or to induce a gloomy atmosphere. Indeed, we prophesy that the merriest persons on board will be some of these aforesaid gentlemen. Other professions are well represented—the law and teaching, the latter in the person of the principal of one of our best-known New England preparatory schools. There is a generous sprinkling of business men, and, while most of the party are in middle life, the youthful element is conspicuous enough to furnish plenty of zest, not to say excitement.

The party sails from New York on the Normannia, of the Hamburg-American Line, next Saturday, at half-past eleven in the morning. The steamer is due in Naples Feb. 27, and after two weeks in Italy the pilgrims will proceed on their way to Egypt, the Nile and the more distant East.

THE MEMBERS OF THE PARTY.

MR. CHARLES W. ANDERSON, Montclair, N.J.
 MRS. CHARLES W. ANDERSON, Montclair, N.J.
 MR. CHARLES W. ANDERSON, JR., Montclair, N.J.
 MISS ANNIE L. ANDERSON, Montclair, N.J.
 REV. MARTIN L. BERGER, D.D., Cleveland, O.
 MR. MAURICE W. BIGELOW, Boston, Mass.
 MR. ADNA BROWN, Springfield, Vt.
 MRS. ADNA BROWN, Springfield, Vt.
 REV. DEWITT S. CLARK, D.D., Salem, Mass.
 MR. WELLINGTON W. CUMMER, Cadillac, Mich.
 MRS. WELLINGTON W. CUMMER, Cadillac, Mich.
 MR. LEONARD F. CUTTER, Brookline, Mass.
 MISS CUTTER, Brookline, Mass.
 MISS L. J. C. DANIELS, Grafton, Vt.
 REV. GEORGE DARRIE, Frankfort, Ky.
 REV. ALBERT E. DUNNING, D.D., Boston, Mass.
 MRS. ALBERT E. DUNNING, Boston, Mass.
 PRINCIPAL WILLIAM GALLAGHER, Ph.D., Easthampton, Mass.

REV. GEORGE E. HALL, D.D., Dover, N.H.
 MR. WILLIAM WALTON HARPER, New York City.
 MRS. WILLIAM WALTON HARPER, New York City.
 REV. FRANCIS A. HORTON, D.D., Providence, R.I.
 REV. GEORGE R. LEAVITT, D.D., Cambridge, Mass.
 REV. CHARLES F. MILLS, Newburyport, Mass.
 MRS. CHARLES F. MILLS, Newburyport, Mass.
 MR. EDWARD H. PANCOAST, Riverton, N.J.
 MRS. EDWARD H. PANCOAST, Riverton, N.J.
 MR. BENJAMIN F. PARSONS, Hawkinsville, Ga.
 MISS JULIA W. REDFIELD, Pittsfield, Mass.
 MRS. C. H. RICHARDSON, Wellesley, Mass.
 MISS LOUISE B. RICHARDSON, Wellesley, Mass.
 MISS CHARLOTTE H. RICHARDSON, Wellesley, Mass.
 MISS CHARLOTTE T. SIBLEY, Belfast, Me.
 MRS. CAROLINE E. WATSON, Warren, Pa.
 HON. LANSING D. WETMORE, Warren, Pa.
 MRS. LANSING D. WETMORE, Warren, Pa.
 REV. HENRY F. WOOD, Bath, Me.
 MRS. E. S. WOODS, Springfield, Mass.
 MISS EDITH WOODS, Springfield, Mass.

Joining the Party at Brindisi.

MRS. H. C. HUGHTON, Brooklyn, N.Y.
 MISS C. M. OTIS, Boston, Mass.

THE BROTHERHOOD CONVENTION.

The second convention of the Brotherhood of Andrew and Philip in Congregational churches was held in Bridgeport, Ct., Feb. 5, 6. Olivet and Park Street Churches provided most delightful entertainment, and their popular pastors, Rev. E. K. Holden and Rev. E. G. Fullerton, did all in their power to make the meetings a success.

The fact that the Congregational chapters are scattered over twelve States prevented a large attendance of delegates, but what was lost in numbers was more than made up in quality. The program was unusually attractive because of the large number of prominent speakers. The mention of such names as Drs. Newman of Washington, Smyth of New Haven, Boynton of Boston, Russell of Bridgeport, Jacobus of Hartford and Warfield of Brockton are the guarantee of a feast of eloquence, wisdom and spirituality. There were present, too, many well-known brotherhood men, among them Rev. R. W. Miller, founder of the organization and president of the Federal Council, and Mr. T. A. Wonder, the general secretary.

Two years ago when the first convention was held the brotherhood was just entering the Congregational churches. Today there are over fifty enrolled chapters and as many more which have not yet been chartered. Inquiries are coming in every day, and there is every indication of a rapid increase in numbers in the near future.

The program was so arranged that the evening addresses were more general in character; the morning session was devoted to the brotherhood in all its phases; the afternoon, *The Young Man in His Various Relations*—his Bible, his ballot, his temptations, his rescue, his church and his Master. These last-mentioned topics were treated by well-known authorities on each subject. Full stenographic reports were made which will appear in the March number of the *Brotherhood Star*, published in Philadelphia. A college bred, successful business man, who attended every session of the convention, but who is not a brotherhood man, said, "I have attended a great many conventions, but never one with so much practical energy directed to a definite object in such a businesslike manner." Dr. Newman presented a minute which embodied the sentiment of the convention that, while the essential work of the brotherhood is spiritual and individual, yet it makes use of any and all practical means for reaching men, and that Sunday evening clubs and kindred organizations are within the scope and spirit of the brotherhood movement. Literature may be obtained of Mr. H. D. Heathfield, Malden, Mass.

E. N. H.

Heaven is the world of love, not of admiration. Admiration is the spectator that turns away when its eyes are feasted. Love is the communicant at the table of a perpetual sacrament.—*British Weekly*.

The Home

A VALENTINE.

BY IDA WHIPPLE BENHAM.

Long time I wandered thro' the frosty bowers
In quest of flowers,
Snowdrop or columbine—whate'er might be
Pleasing to thee;

Spray of pink arbutus upon the ledge,
The spring's fair pledge;
Delicate violets beside the brook,
With just thy look.

Nothing I found of all the sweets I sought,
Nothing have brought;
Empty of hand, so late, to thee I come—
Empty and dumb.

Yet in the garden of my inmost heart,
Sheltered, apart,
Blossoms a violet of tender grace—
Even as thy face.

Humbly I proffer thee this true-love sign,
Already thine;
Deep in the silence of my heart it grew—
Take my heart, too.

There are few forms of personal ministry which are better appreciated than attentions to the aged or to those who, for any reason, are shut away from the ordinary activities of life. One who is always planning pleasant surprises for people sent recently for a gentle invalid to spend the day at her house. A strong, tender-hearted hackman took her in his arms, tucked her away in his easiest carriage and finally deposited her in a comfortable chair in front of her friend's cheerful open fire. With a radiant face she exclaimed, "How beautiful to think of me in this way!" An additional surprise was the presence of an old friend whom the guest seldom saw. The best china, the daintiest dishes and a profusion of flowers were all brought forth for the occasion. "It is like a royal party!" cried one, with almost childish glee. "It is one," responded the hostess. "Am I not entertaining the daughters of a King?" After dinner they sang and talked of old times, communing together of the way in which the Lord had led and disciplined them, and then the pastor dropped in and crowned the day's joy with an uplifting prayer. To all who participated in them the experiences were "like a little heaven below." Yet how simple the service rendered! How easily within the reach of multitudes, if they would only "think"!

MAKING MONEY GO TOO FAR.

BY LILY RICE FOXROFT.

The talent for "making a little money go a long way" is always ranked high among the accomplishments of the model woman. I doubt whether there is any other that occasions such complacency in those that have it, and such pathetic self depreciation in those that haven't. We women are incorrigible anyway about talking over our domestic achievements together, and where our economies are concerned we are all self-distrustful and imitative to a marvel. Gentle Mrs. Brown may save here and here and here, and even begin to be quite proud of her frugalities, but when she learns that the redoubtable Mrs. Jones saves also there and there and there she must straightway fall to berating herself for extravagance. If she ventures for an instant to wonder whether there may not by chance be a bit of penny-wisdom and pound-folly in some

of Mrs. Jones's practices, up rises that old sour grapes fable in her conscientious mind and drives away the comforting suspicion. And yet—every virtue can be carried to an extreme—may there not be such a thing as making money go too far?

It doesn't "go" of itself—money doesn't. There must be the push of personal effort behind it. What one doesn't spend in money one must usually spend in work—more money, less work; less money, more work—and it seems as if the total of the two remained almost constant. Take an illustration from the economies of the pantry. One can serve up croquettes and *réchauffés* that will be as palatable as the best chops or steaks, and that will not cost half as much, but it will be twice the work to prepare them. Or, again, one mother buys a fifty-cent plaid for her little girl and hires the frock made. Another brings home a dollar plaid and makes it up herself. The cost in money is the same in both cases, but the prettier frock was not made twice as pretty without an expenditure of more than twice as much time and strength.

I do not mean to flout the chopping tray and the cutting board. They have their "sphere" like the rest of us. And certainly I do not mean to repudiate, in behalf of womankind, the universal obligation of work. It is not "ignoble ease and peaceful sloth" that I would fain counsel. Even if it were, there would not be the slightest danger of anybody's following my advice. I suppose there are lazy women in the world—somewhere. But they are not among those who pore over the household columns of religious newspapers. For every woman who is doing less than she ought, out of those who may read these lines, there are a hundred who are doing more than they ought. Many women are obliged to overwork. Many incomes are so scanty that they must be eked out in all sorts of ways to cover the bare necessities of life. Then one can feel nothing but admiration for the prudence and industry and self denial that are making so little money go so far. But to overwork for luxuries is a very different thing. It is one of the fads, nowadays, I know, to talk of "luxuries" and "necessities," "rich" and "poor," as "only relative terms." But they are not. They have a plain meaning still, and one which the average person understands well enough. Fashionable clothes are not a "necessity" for rich people in at all the same sense that warm clothing is a necessity for every one. Salads and *soufflés* are not related to the rich man's physical well being as bread and butter to the poor man's. It is the struggle for the salads and *soufflés* of life that women ought to spare themselves. If they come without a struggle, well and good. But they are not worth struggling for.

When Emerson made his complaint against things,

Things are in the saddle,
And they ride mankind,

he used "mankind" in the large, inclusive sense. Women, quite as keenly as men, feel the whip and spur. New "things" for the house, new "things" to wear—we like them so much, we want them so much. We work so hard to get them, and then devote ourselves with such conscientiousness to their care. We pour out our souls in inquiries to the editors of household magazines about laundering lace curtains, cleansing wool puffs, renovating velvets—delusive word, that "renovating"!—cleaning kid

gloves and slippers, curling feathers, ironing embroidered table linen, washing cut glass, remodeling satin gowns, and what not. It would not be fair, of course, to assume an anxious, overworked mother of a family behind every one of these questions. Some of them come from bright and gay young girls who may well enough spend part of their energy—like Miss Alcott's Little Women—in freshening up their finery with breadcrumbs or benzine. Others give pretty glimpses of new homes just begun, where the wife's gravest responsibility is the care of her wedding silver and bric-à-brac. But there are some, surely, that reveal women in the very thick of domestic duties, careful and troubled about many things—things that they have "made an extra effort" to get, and must now be making extra efforts to keep. For the two almost always go together. The things we have to plan and contrive most to buy are usually the things that cost us most labor and solicitude after they are bought.

The impulse to beautify one's home and one's self is natural and suitable and unselfish. And yet, the life is more than meat and raiment. Very plain homes are often very happy. Some of the best loved women in the world go shabby. Peace and serenity and good temper count for more, when tired men come home at night, than gowns made over after the latest style. Children—in whose name so many toils are undertaken—are not born materialists any more than the rest of us. They enjoy their mother herself, with leisure to read and frolic and garden with them, better than anything she makes or buys for them. Guests value an atmosphere of lighthearted hospitality more than elaborate table appointments.

But all this is so vague, so intangible! Draperies we can order out from town, but peace and serenity and lightheartedness—we cannot put money in our purses and buy them! But, indeed, I almost think we can. Want of leisure is responsible for a great deal of our fret and worry and abstraction; and leisure is on the counters waiting for us. In half an hour one can buy ready-made underwear to last a family for a year, if one will be content with it perfectly plain, for scarcely more than the cloth and trimmings would have cost, with weeks of tedious stitching ahead. The difference between body-Brussels and tapestry in the reception-room is the difference between good help and poor in the kitchen for a twelvemonth. A whole day's mending taken off one's hands by a seamstress costs no more than a pair of gloves or a chiffon collar. A plainer cloak instead of a handsomer means a new set of underflannels for the season, and no more tiresome patching and darning of the half-worn ones. And so one might go on indefinitely, simply reversing the processes by which women habitually contrive to spend themselves for the sake of getting "things."

It is not sinful to be lavish with money and saintly to be lavish with work and strength, though many people behave as if it were. It is really only because it takes so much work and strength to earn money that we feel it so wrong to waste it. Waste of work and strength is waste of the very things that make money precious. Money is really work and strength at second hand. When we waste work and strength we are wasting at first hand.

Anxieties about money matters are not

the gravest that can becloud family life, but they are among the most frequent and harassing, and when they are caused by the lack, not of necessities, but of luxuries, among the most belittling. To reduce them to the minimum should be our steadfast purpose. It would be pleasant if this could always be done by enlarging incomes. As a matter of fact, it must usually be by diminishing outgoes. Checking waste will do something in this line, but not so very much. I do not believe there is as much waste in the average family as we are sometimes told. And a little waste is better than a great deal of worry. The real solution of the problem lies in diminishing our wants. "Making one dollar do the work of two" is a difficult feat, and ought not to be attempted except in emergencies. Adding two and two together over and over again, in the hope that they may sometime make five, is weary business. It is far more comfortable to accept four as our destined total and adjust ourselves to that. Going without something that we want often has a wholesome, tonic effect; feeling that we must have it—if not by hook, money, then by crook, ingenuity—is demoralizing. To conform to obvious limitations tranquilizes; to struggle against them disquiets and discourages. Making the proverbial "both ends meet" is easier done by contracting the sphere of our desires than by perpetually tugging and straining at the ends.

BOBBY'S WINGS.

A STORY OF VALENTINE'S DAY.

BY ELLEN KNIGHT BRADFORD.

Bobby Flint had just come out of the hospital as nearly cured as he ever could be. Now he lived in a small, fourth-story room with Ben, his brother, a little older, and their father, who though nearly blind managed to do an occasional odd job, such as mending a rickety chair or cobbling a shoe for some of the inhabitants that crowded the Morris Court tenement houses. Bobby sat on a high cushioned stool, which a kind lady had given him, and looked out of the window. Across the street below were such stores as the Morris Court people patronized. It was the twelfth of February, and over in Tim Flanigan's window a line of gaudy valentines was hung to catch the eyes and the pennies of the court children. As Bobby rested his little pale face in his hands a bright thought struck him, and slipping down from his seat he limped over to where his father sat, and laying a hand on his shoulder was about to speak when a tap was heard at the door.

"Come in," said Bobby, and who should appear but Ben's teacher in the mission school, who had been interested in the little brother for Ben's sake, and who had come to see him at his home as she had done in the hospital. After talking with the father for a while, she said to Bobby, "And what do you find to do all day, my little man?"

"O, I think mostly," said Bobby, "and I'm awful glad you come today, for I been thinking 'bout somethin' so nice, if I could only do it. I can't tell nobody till I see Ben," said the child, stroking her soft fur cape and looking up into her eyes. "Ben and me is pardners, you see, and I'd want to tell him first, but I want to ax you if you tink I'd look bad wid wings on me?"

"Wings! dear child," and Helen's eyes

filled with tears as she looked down at the wee, misshapen figure at her side. "Look badly, Bobby? No indeed, dear, but we don't want you to have wings now. Perhaps you may do ever so much good in the world yet. But whatever gave you that idea?"

"O, it's a secret," said Bobby, "an' if you tink I wouldn't look bad, it's all right, only dat hump on my back, you know. But p'raps 'twouldn't show so much wid wings on bote sides," and Bobby's eyes brightened with a fresh hope.

Miss Helen tried to turn the child's thoughts to other things, and finally as she rose to go she put a paper bag of animal crackers in his hands and told him that a man would come in the afternoon with some other things which she hoped they would all enjoy.

It seemed a great while till Ben came home at night. He always came up on the opposite side of the street, and if he had had what he called a lucky day he would wave the faded end of the old red comforter which he wore about his neck all the way along as soon as Bobby, perched on his stool at the window, could see him, as a token that business was good. Tonight Bobby noticed that as Ben crossed the street his strap hung dejectedly over his shoulder. One, two, three pairs of stairs Ben climbed, and out in the dark passageway he found Bobby waiting to meet him.

"Hello, Bobby," said the "pardner" and brother. "Guess ye'll wish ye cud stay in the horspital altogether. Can't give ye no good fodder tonight, boy—luck's down."

"O, we've got lots of good things inside, Ben," said Bobby, feeling for his brother's hand in the darkness. "Miss Helen's been here, and she sent a man over wid bread an' bacon an' meal, an' she give me a lot o' little animals—crackers she called 'em, an' I been most all day spreadin' 'em out an' dividin' 'em 'tween me an' you. They's pigs an' cats, an' pups an' all kinds, an' you can have either wich you want. Come an' see."

Ben was so busy helping his father get the first real meal that they had had for two days that Bobby had no chance to talk with him about his plan until after they had gone to their rude bed in the corner for the night. Then he astonished Ben with the same question that he had asked Miss Helen in the morning: "Do ye tink I'd be lookin' bad wid wings, Ben?"

"Wings, boy?" said Ben. "Wotever wud ye be doin' wid wings? Come now, don't be uncanny—in de dark, too. Lay down an' go ter sleep. Yer ain't goin' ter die yet; doctor said yer mightn't for a long time."

"No, 'tain't 'bout dyin', Ben," said the child. "It's 'bout Valentine's Day, an' dem as is in de horspital. Listen. S'pose you'd 'ave a lucky day tomorrer, don't you guess you could get two or tree valentines at Tim's store—pretty wite ones, you know, all lace roun' d' edge, an' birds an' flowers, an' hearts on 'em, an' I'd give all my animals, an' den I'd dress up, an' put 'em all in a basket, an' take 'em up to de horspital, an' give 'em out to some of de chill'n what's been sick like me? An' you know, Ben, on Valentine's Day de little fellers always has wings on 'em in picters, an' you know Mary Maloney's teacher made her some wings for a play in de hall up town, an' she's got 'em put away, an' I guess p'raps she'd let me

take 'em just for once, an' I could wear 'em to de horspital when I give out de tings."

Bobby stopped for want of breath, and Ben, pleased with his idea, said he'd "try and fix it up tomorrer," but that all would depend on his "luck."

A part of the next forenoon was spent by Bobby on the Maloney floor making arrangements with Mary for the careful use of her gauzy wings in exchange for a selection of animal crackers. With an anxious heart he watched for his brother that night. At last he was repaid by seeing the flutter of both ends of the old red comforter, which announced that business had been unusually brisk. The meeting in the passage was an exciting one, and Bobby clapped his hands in delight as Ben unwrapped a parcel containing a dozen small valentines, just such as had been described the night before.

"Now, Bobby," said his brother, "do ye tink ye could walk all de way to de horspital? Ye sure don't tink ye can fly wid dem kind o' wings, do ye? An' how are ye going in de street wid dem onto ye? I'd be feared de boys'd try to lick ye, but dey'd have to knock me down first."

"I'll tell ye, Ben," said Bobby. "You jest fold up dem wings nice in a paper an' carry 'em for me, an' I can walk up to de door an' den you can pin 'em on to my jacket. I been huntin' pins all day an' I got a lot."

Ben agreed to this, and the next morning found the two brothers on their way to the Children's Hospital. It was a long walk for Bobby and a weary, weary little figure that waited at the great door for his wings! The kind matron knew Bobby well enough to understand his loving mission to the hospital children, so when he was somewhat rested the doors of the convalescent ward were opened and Bobby, with a small basket on his arm and the faithful brother at his side, was allowed to enter.

When he had distributed all his little store of valentines, the animal crackers were given out, each one done up in a piece of newspaper by itself. When his basket was finally empty the nurse saw the pale look on Bobby's face and sprang forward just in time to catch him in her arms as he was falling to the floor. She tenderly laid him on one of the little beds, and it was not long before he smiled up at her and whispered, "It's so much nicer to give out de tings dan it is to get 'em."

"Yes, Bobby, I know," said the kind woman, who had unpinned the gay wings and handed them to an attendant.

"Shall I have truly wings sometime," whispered the child, "so dat I can fly and not be tired?"

"Yes, dear," she answered, "wings and a crown."

And there in the ward of the hospital, where Bobby had so long lain a little sufferer, he found his "truly wings" and was tired no more.

One sensible woman, who realizes that her eyes are injured by sewing on dark goods in an artificial light, and yet is compelled to mend and make for her large family by sunlight and lamplight, says she has learned to sort each week's sewing, setting aside for evening work that which requires the least strain of eyesight. Thus black stockings are darned by daylight, while stitches in white goods are taken after dark. This is one of the ways in which the busy housekeeper may, by a little planning and forethought, economize her strength.

Closet and Altar

We cannot pray as we ought unless we live as we ought.

When we have detected ourselves in wrongdoing, especially if the sin involved be one to which we often have yielded before and to resist which we have promised God and ourselves most solemnly, we sometimes feel reluctant to ask divine forgiveness. It is not that we do not wish to be forgiven. But we feel as if our Heavenly Father must be tired of forgiving us, as if He must have lost all confidence in our ever doing any better. Sometimes we feel unwilling to ask pardon until at least we have made one more fight against temptation, and this is not a wholly unworthy feeling. But we cannot make such a fight successfully without divine aid. And we are less likely to be given that aid unless we penitently ask for it. Let us never forget that our God *loves* to pardon, and *never* refuses those who are sincere, whatever their records may be.

Your first step in the direction of God is not taken when you put on your Sabbath clothes and walk demurely into your pew. No; but it is taken when you put on humility upon your proud heart, and fill your hot heart full of meekness and resignation, and quietness and contrition, and a broken, heavenly, holy heart. To hold your peace when you are reproved is a direct and sure step toward God. To be silent when you suffer wrong—God takes at that great moment a great step of His toward you. To let a slight, an insult, a blow, a scoff, a sneer fall on your head like an excellent oil, and on your heart like your true desert—with that man will I dwell, says the God of Israel in His prophet.—*Rev. Alexander Whyte, D. D.*

As a Tale That Is Told.—These were the lines which quaint John Berridge composed and pasted upon his house clock as a continual admonition to himself. It is the clock that speaks:

Here my master bids me stand,
And mark the time with faithful hand;
What is his will is my delight,
To tell the hours by day and night.
Master, be wise, and learn of me,
To serve thy God as I serve thee.

My spirit longeth for Thee,
Within my troubled breast,
Although I be unworthy
Of so divine a Guest.

Of so divine a Guest?
Unworthy though I be,
Yet has my heart no rest
Unless it come from Thee.

May we more and more feel the obligations resting upon us toward those that are bound to us. May life become more real, obligations more binding, and kindness and love more sacred. May there be more and more of God in human affairs; may our daily experiences become more and more simple to our apprehension; and may we so walk, never forsaken of Thee, never forsaken of duty, never seemingly far off from heaven—never so far but that we can hear its sweet sounds and feel its blessed influences: and when the end of life shall come, may we find that it is not an end but a beginning; may we find that we pass from glory to glory—from the veiled and shadowy glory of this sphere to the unveiled and real glory of that eternal sphere. And we will give the praise of our salvation to the Father, Son, and Holy Spirit. Amen.

Mothers in Council.

FRED'S MONEY.

The title of this department does not exclude fathers from a share in the council and we are happy to let Fred's father tell how his son has been trained to a sense of the value of money and taught to use it judiciously.

Fred's mother had a little income of her own, and when her dividends came in she always put a tenth of the sum into her "charity purse," from which she drew whenever she wished to contribute to any good cause. When Fred was four or five years old he became interested in his mother's financial methods and proposed to have a charity purse of his own. He had a small weekly allowance of money and every week put a cent into his purse for the Sunday school "embelop." He was quite proud of the fact that he was never obliged to ask his father or mother for his Sunday school penny.

Sometimes Fred earned a nickel or a dime and a part of it went into his charity purse, so that he always had a little fund to draw from if any object of benevolence appealed to him. As he grew older his allowance and his earnings increased. The charity purse had furnished him the idea for other funds. He wanted to save something ahead for the Fourth of July and Christmas and established separate "purses" for those objects. His plan was to deposit a certain sum in each purse every week. Besides these, he had a purse for spending money and a bank in which he dropped pennies regularly to be deposited in the savings bank when the sum was large enough. One result of his system was that while he spent as much for himself as he pleased he never spent his money very foolishly.

Fred is now a large boy, but he has continued his system and never has to ask for money for any purpose. His present allowance provides for his clothing and it never falls short of his wants, because he regulates his wants by his means. He has now quite a number of funds which are replenished weekly from his allowance or his earnings, and his Y. M. C. A. and Christian Endeavor expenses are always met promptly. In order that he may never miss his weekly deposits he has a "capital" fund into which all his income goes first, and from this he draws as his other funds require. Once when he was sick for several weeks he kept up his weekly deposits by drafts from his capital.

Fred's system was entirely of his own suggestion and contrivance, patterned after his mother's example, and I tell about it to encourage in other children not only a systematic benevolence, but a systematic care of money. If Fred adheres to his system the chances are that he will never be short of funds for worthy purposes.

HELPFUL LITERATURE.

One province of this department is the mention of new books and other literature which will be suggestive to those who have the training of children, whether parents, teachers or workers in social reforms. A little manual, by Mrs. H. W. Smith, entitled *The Science of Motherhood*, and published by F. H. Revell Co. for thirty-five cents, gives specific cases of the means used for developing obedience, truthfulness and other qualities in the child.

The January number of the *Altruist*, published at 70 Fifth Avenue, New York, is devoted to Boys' Clubs and gives definite directions for organizing them in small towns.

Through the courtesy of Dr. A. W. Hazen of Middletown, Ct., we have a choice sermon, entitled *The Power of Mothers*, which would be excellent for reading at a mothers' meeting. The sermon is type-written and we purpose to keep it in circulation, making no charge except for postage.

A notable series of sermons on home and

family life was preached recently by Dr. E. P. Parker of Hartford, Ct., and these are now compiled into a pamphlet and can be obtained of Belknap & Warfield in that city for thirty-five cents.

The Care of Children, by Elisabeth R. Scovill, superintendent of the Newport (R. I.) Hospital, is invaluable for inexperienced mothers, and even the most experienced will find much that is useful in its pages. The book takes up such topics as food, clothing, the care of the eyes, the hair, the feet, physical deformities, preparing boys and girls for boarding school, etc.

CHILDREN AND SERVANTS.

My sympathies are with that poor, perplexed woman who has the care of the little girl four years old. No one seems to have replied to her question [see *Congregationalist* of Jan. 17], and therefore I "take my pen in hand," as the old-fashioned letter writers used to say, to give her the benefit of my opinion.

Of course the simplest way out of the difficulty would be to dismiss Norah. But if the housekeeper lives in the country and is plagued, as most of us are, to get good help she will hesitate about dismissing a competent girl because her influence over the child is bad in some particulars. Probably Norah is ignorant and does not mean any harm. If a servant really corrupts a child's morals there is no alternative but to dismiss her. But if, on the whole, she is honest and kind-hearted, a mistress can train her as well as the child.

This older sister, or aunt, or whoever she may be, is on the right track by commending the little girl when she does come to her with her confidence. Nothing thaws a reticent child like love and encouragement. I was helped, some years ago, by a series of articles by Dr. H. C. Trumbull in the *Sunday School Times* on the training of children. [These are now published in book form by J. D. Wattles, Philadelphia, and entitled *Hints for Training Children*.—Ed.]

MOTHERS' MEETINGS.

A correspondent makes an earnest plea for the maintenance of mothers' meetings in these words:

We plead for a revival of the old-time mothers' meeting. Let the mothers ponder in the nursery over the tremendous possibilities for good—or for evil—which lie unfolded in each young life committed to their care, and they will cry out for the help such a meeting might bring to their homes. Let the pastors, many of whom have been prayed into their pulpits by devoted mothers however much personal choice may seem to have decided their profession, give these mothers' meetings their cordial support. We should soon have a circle of praying mothers in every church of our order, and who shall say what large spiritual blessings might not come to homes and communities through this simple agency?

CHILDISH VANITY.

My little girl is remarkably pretty and interesting. Many people, strangers as well as those who know her, say often so she can hear it, "Isn't she pretty, cunning or cute," as the case may be. How can I overcome that influence? Lately I notice that she often poses before the mirror. How can I prevent it without her knowing it? I do not think it is vanity yet, but am afraid it will be soon.

WHAT TO EAT.

A. M. B. will find a satisfactory article on training a child's appetite in the *Sunday School Times* of Oct. 6, 1888. If unable to procure the paper, she can have it forwarded by sending her address to Mrs. C. E. A., P. O. Box 2,130, Boston, Mass.

Palestine in Pictures



NAZARETH, from the Latin Mount.—One of the plates (somewhat reduced) in our Series,—"PALESTINE IN PICTURES."

A charming picture, probably the most beautiful to be gained from any point of observation about Nazareth. It is a restful place, thoroughly in keeping with the silent years of our Lord's life. There is not much stir. There is no bustle or noise. The people walk about quietly. The mountains which encircle the town, rising toward the heavens, are in themselves restful to the eye, and the whole town seems friendly to a life of meditation. It is as different and distinct from other towns of the same size in Palestine as though it belonged to a different country. There is more of devotion in the churches, more of dignity and taste in the bearing of the people. The beautiful, tender and sympathetic life of our Lord seems to have been shared by the people of the place.

Palestine in Pictures



HORNS OF HATTIN.—Mount of Beatitudes.—One of the plates (somewhat reduced) in our Series.—“PALESTINE IN PICTURES.”

“And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitude He went up into a mountain; and when He was set His disciples came to Him.” Then followed the celebrated “Sermon on the Mount.” The Horns of Hattin, supposed to be the mount where this discourse was delivered, are about half a mile from the roadway leading from Nazareth through Cana of Galilee to Tiberias. It is about three miles from the lake. The view from the summit is a glorious one.

CHILDREN'S READING.

The correspondent who gave such excellent suggestions last week concerning biographical reading furnishes these further hints as to juvenile literature.

Do the children like stories about horses and dogs? By all means let them have the stories. Begin, if you like, with the wooden horse by which the crafty Greeks surprised and overcame the Trojans—a curious story this, involving quite a background of mythology and history if you tell it well. No fairy tale was ever more engaging. Relieve their little minds, and bodies, too, by

Riding a cock-horse to Banbury Cross,
To see little Jennie ride on a white horse.

This will be a happy introduction to Madam Isaac Goose and her goslings. You will tell them what an important part the old dame plays in a well-ordered nursery. Read them John Gilpin's famous ride when

His horse, who never in that sort
Had handled been before,
What thing upon his back had got,
Did wonder more and more.

Show them, if you can, Caldecott's rarely good illustrations of the poem, and tell them a little of Cowper's sad life, in which there was still a keen love of fun. They will respond more quickly later to his hymns because of this preparatory work. Teach them humane treatment of horses through Miss Sewall's now famous story, Black Beauty.

Do they like the ghostly element in stories? If so it may be safe to let them, under the leadership of Burns and Irving, ride with Tam o' Shanter and Ichabod Crane. Rouse patriotism in their little souls by reading

Of the midnight ride of Paul Revere,
On the eighteenth of April, seventy-five,
and of that steed that saved the day

By carrying Sheridan into the fight,
From Winchester twenty miles away.

These last two poems, if fitly framed with a wide margin of explanatory matter, given in story form, will prove a happy introduction to American history. Children three or four years old may easily be interested in all this.

It is but a step from literature to art. Show them a print, if nothing better is at hand, of Rosa Bonheur's Horse Fair, giving some account of the picture. Take them in thought, or by means of photographs, into St. Mark's Place, Venice, there to study the famous bronze horses, and so on indefinitely. Do they like dogs? Tell them of Sir Walter Scott and his canine friends—Camp, the parlor dog, Percy and Douglas, the more active dogs for whom one window in the study was left open, whatever the weather, that they might leap in and out at will. Remind the children that Lockhart adds, "Scott was a gentleman, even to his dogs." Read them, with a little judicious skipping of what may be too sad, Dr. John Brown's charming contributions to dog literature. Introduce them to Sir Edwin Landseer, who loved and painted dogs as no other before or since has done.

Do they like to build bridges? Build with them, telling as you build, with a bit of Roman history

How well Horatius kept the bridge,
In the brave days of old.

Could any child have a happier introduction to Macaulay? Come back to America, play you are in Concord, standing with Emerson

By the rude bridge that arched the flood,
Where once the embattled farmers stood,
And fired the shot heard round the world.

The Rialto of Venice and other quaint bridges of the old world at Lucerne, Florence and elsewhere will furnish abundant material for study, if you care to pursue the subject with older children.

Such guidance takes time and thought on the part of the mother. Most things in life worth having do call for the expenditure of valuable forces.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR FEB. 24. CHRIST AND THE MAN BORN BLIND.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

While the children keep their eyes closed tightly hold before them a picture, some flowers, a story-book and a lighted lamp. As you hold up each, describe it and what it suggests, *e. g.*, "What a pretty picture this is of the dear little baby Jesus in the manger and the sweet face of His mother looking at Him so lovingly, while the shepherds stand near with wondering, happy eyes. O, I forgot! You cannot see." "Here are some beautiful pink roses. They make me think of the bright springtime and the birds and the little red buds on the maple trees and the 'pussy willows' by the brook. It makes one's eyes sparkle to look at these roses. Why, how sad! You cannot look at them for you have always been blind." (Carry out the same idea with the story-book and lighted lamp.) "But here is something before you now that you have had with you all your life." Call Jamie's older sister or brother to stand before him and ask him, "What do you see before you now?" "Nothing?" "You cannot even see the face of one you have always loved. I am so sorry that you are blind." Now let children open eyes and see flowers and other articles. Sum up from the foregoing what the blind lose; perhaps it is hardest of all that they cannot work, for if a man cannot work, how can he earn his food and home and clothes? This rhyme may be learned:

Books and pictures, friends so dear,
The moon, the stars, the sunshine clear.
The birds, the flowers, the sky and trees,
The blind can look on none of these.

THE LESSON STORY.

One day Jesus saw a man sitting by the way begging because he could not work. His friends, perhaps, were so poor they could not help him. The poor man had always been blind and had sat there begging for years. What a sad, hard life! Jesus was sorry for him as He was for every one in need. Jesus told His disciples that here was a chance to show the love and power of God. And He said other words which meant that our life here, in which we can help others to know of God, is as short as a day, when we think of the long, happy life in heaven. So we should work to do good, just as a man does who has many tasks to be finished before night comes.

Jesus put wet clay on the man's eyes and told him to go and wash them in a pool of water not far off. He did this and came back seeing. What if he had said: "Common clay and water cannot cure me! It is foolish to go and wash as you say." But he minded Jesus and was made happy and blessed.

Just before Jesus touched the man's eyes He said, "I am the light of the world." He used the common clay and told the man to go and do something himself to see if he really believed on Him. We should be willing to do just what Jesus tells us, and then we shall learn that He is "the light of the world."

When you do not understand lessons at school you say, "I don't see how that is." Your teacher explains and says, "Don't you see now?" What long word can you use instead of "see" to mean the same? (Under-

stand.) That is, seeing with the mind. When we pray and learn from the Bible, we see more and more how Jesus loves us and we see how we should love Him. We see how we can help Him by helping others. The more we know about Jesus and do for Him the happier we are. People who do not, or will not, see Jesus' love and power, that is, let His light into their souls, are more blind than the poor blind beggar was.

Develop this point further; as, without Jesus' help, stumbling, *i. e.*, sinning; not seeing chances to do good; priest and Levite *versus* good Samaritan.

Occupation for hands or objective teaching.

Read and explain the rest of John 9, and bring out these points about the blind Pharisees:

Believed not, v. 18.

Listened not, v. 27.

Injured innocent man, vs. 34, 38.

Not humble, vs. 16, 34.

Disputed, v. 16.

Let the children write these words on a sheet of paper, making the first letters in a bright color to show the word, "Blind."

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The Conversation Corner.

MY DEAR CORNERERS: Since the New Year came in I have been trying to get a chance to make my report to you of the various contributions entrusted to me during the old year.

First, the Okayama Orphanage Offering. This, Cornerers will remember, started with the letter written by a little girl in the State of New York, and published in the Corner of June 28. (D. F. has not sent me those Cabinet letters yet—although I have got hold of some of them—but I guess it is the same girl who told in the Corner of Jan. 17 how she earned her five cents—in five very worthy ways, picking up six pans of chips, learning the 121st Psalm, etc. N. B.—I have just read this morning a very interesting article in the January *Harper* on Shakespearean Americanisms, from which it appears that "guess" is by no means a distinctive Yankee word, but one of old and excellent English usage.) Kathrina's prayers and alms had been made daily for a year in behalf of some unknown child by the name of Florence, and she wrote to the Corner to learn where Florence lived. We found out that *O Hana San* in Okayama, Japan, was probably the one, Hana meaning Flower and so akin to Florence.

Mr. Pettie sent us the photograph of *O Hana*, together with *O Sumi San* (which means Corner!), already our beneficiary in the Okayama Asylum, and the picture was printed not only in the Corner, but on certificates of stock which have been taken by Cornerers all over the land, each investor receiving also one or two Japanese memorial stamps. In this way I have been able to forward to Japan two remittances of twenty dollars each. I have just received acknowledgment of the first remittance from *Tetsuya Onoda*, who in Mr. Pettie's book about the Orphanage is "humorously styled the Lord High Secretary of Foreign Affairs, because of his knowledge of English." The best of it is that the twenty dollars became, by rate of exchange, forty dollars there, so that the old proverb has a new meaning—He gives twice who gives to Japan! We can all rejoice with Kathrina that both girls are now sure of another full year in Mr. Ishii's happy home.

A Japanese student in this country writes referring to the Orphanage book:

My Dear Mr. Martin: I thank for the book. I enjoyed reading it very much, and especially with the picture of the Park where often I did spend my afternoon walk and climbed up the *Misao Yama* and the castle tower too. Mr. Pettie was the first European I ever saw in my life, and I attended once his Sunday school class. I received a news from my home that one of our relatives is now in Manchuria with the first army of Japan. He is *gocho* (an underflier). I got a letter written by him in the castle of Ping-Yang, which was just captured when he wrote.

A young lady writes that she

... would like to buy some old Japanese stamps; do you know of any Cornerer who has such to sell and so aid the missionary cause?

The "Jubilee" five cent stamps sent me from Japan are all exhausted, but I have a lot of two-cent "Jubilees" and will gladly inclose one with a ten cent share of Orphanage stock; also several one-sen, two-sen, three sen, four-sen, five-sen and ten-sen stamps of the present issue, and the brown five-center of 1876. I will send two of these with every one-share certificate. I request, however, that Cornerers writing for them will loan me the latest two-cent United States stamp, uncanceled, which I will at once return to them.

At the close of the year I sent to Helen Keller a few dollars given for the benefit of Tommy Stringer, the deaf, dumb and blind boy, whom she was so anxious to have educated—most by a company of kindergartners in Vermont. This is her reply:

NEW YORK CITY.

My Dear Mr. Martin: I am very grateful to the dear little Cornerers for their contribution, and I hope you will tell them, the first opportunity you have, that their little act of kindness filled my heart with joy, because I knew that the money was a token of their love and remembrance, and of their continued interest in dear little Tommy. Tommy is still at the kindergarten for the blind at Jamaica Plain. I saw him about two weeks ago while on a visit to the beautiful City of Kind Hearts, and was more than delighted to find that he had improved in every respect. He is now a bright, affectionate little fellow, full of fun and up to all sorts of roguish pranks, but he can work as well as play and his teacher told me that he was usually at the head of his class.

Very sincerely yours,
HELEN KELLER.

Cornerers who would like to know more about Tommy should get from their public library—or from their representative in the legislature—the State report of the Perkins Institution for the Blind and read the very interesting account of his studies, his "pranks," and his being stung by hornets, which he thought at first were cats!

At Christmastime I sent to the Baldwinville (Mass.) Hospital Cottages for Children a large lot of canceled stamps (I guess about 10,000), some sent by Cornerers here and there, but mostly brought to me by the children of a little society—the Moonshine Mission Circle, or something like that—together with picture scrap-books which they had made. Dr. Flood, the superintendent, says that many other packages have been received directly from our members. I have room for only a part of the return letters:

Dear Mr. Martin: We thank you many times for the stamps that you sent us. We have got a new ice-house built which we expect to fill this winter. We have been getting the sawdust ready for packing. For Christmas presents I got a couple of games, a scarf, some cards and other things.

PERCY S.

Dear Mr. Martin: We received your letter. We have sorted the stamps and cut them. There are seventeen of us collecting stamps. We had a merry Christmas, and I hope you did. [Yes, I had a "great big" present from the Cornerers!—Mr. M.]

WILLIE F.

Dear Mr. Martin: . . . Nearly all the boys who are old enough are collecting stamps for themselves, and some of us pack the common ones for the hospital. The stamps are sold and the money goes toward the building of the new schoolhouse. I am in bed the greater part of the time and I have packed a great many, as it is nice, easy work and helps me to pass away many an hour. We are always glad to receive any stamps sent us. We can use them all in some way.

EDDIE H.

Dear Sir: I am a boy at the hospital and I am going to write a letter to you. I am quite a boy for stamps, and I have a stamp album and about 300 in all. I cut stamps and pack them for the hospital.

ROBERT W.

There, my report is respectfully submitted with the hope that we shall all learn again the old lesson that the surest way in the world to be happy is to try to make somebody else happy—whether in the hospital for crippled children, the asylum for the blind, the orphanage in far-away Japan, the missions of our own country, or in our own homes. When I heard Mr. Puddefoot tell last night what blessed good would come to the poor and broken hearted by the preaching of the gospel to them if Christians would only give one cent a day I wondered why they did not do it. Let us Cornerers grow up in the habit of doing good to others!

Mr. Martin

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The Sunday School

LESSON FOR FEB. 24.

John 9: 1-11.

CHRIST AND THE MAN BORN BLIND.

BY REV. A. E. DUNNING, D.D.

The mission of Christ is disclosed to us in its fullness as we study the finished record of His work on earth. We see His life of obedience to God and ministry to men, His sacrificial death for our sins, His resurrection for our justification, and His ascension to the right hand of God the Father to be forever our intercessor. But during the time when His mission was being fulfilled, He made it known sometimes by statements, sometimes by parables and sometimes by deeds; and all these appear in the gospels as pictures grouped through the guidance of the Holy Spirit, together revealing Jesus as the Christ, the Son of God. The healing of the man born blind is, in some respects, the most remarkable of all these pictures, because it discloses the Christ in so many attitudes around that supreme sentence, "I am the light of the world." Vision is given to sightless orbs, the nature and extent of the true light is revealed, willful spiritual blindness of the Pharisees is made manifest, and the vision of the Son of God is given to the man who had received from Him the power to see the outward world. Among the lessons most prominent are these:

I. *God's providence in man's suffering.* The Jews believed that sickness and disaster were always the punishment of God for sin. Sometimes, indeed, they were the consequences of sin, as in the case of the man healed at the pool of Bethesda, to whom Jesus said, "Sin no more, lest a worse thing befall thee." In this case the man's blindness was not caused by sin, but was made a means of great blessing, not only to the man himself, but to the whole world. One might well covet the years of blindness if thereby he could be used to show forth as this man did the works of God through Jesus Christ.

But Christians, like these first disciples, are often more interested in profitless discussions about the origin and work of sin than in the power and purposes of grace. "How came the man into this condition?" they asked. "Was it inherited or actual sin that made him blind?" If it was actual, it must have been committed before he was born. Thus they were ready to start on a series of questions which might have led them to construct a system of theology as involved, uncertain and useless as some of those which have occupied the minds of leaders in the church and have made divisions since its beginning.

But Jesus put their questions aside with the simple assurance that the man being blind afforded an opportunity to show what God can do for men through His Son. He taught them that His mission and theirs was not to discuss questions to which God has not given answers, but to serve men in God's name when they had opportunity. The needs of suffering men call out the efforts of Christians and bring to the world through them the knowledge of God.

II. *God's providence to be fulfilled by His servants.* What we do in this life we must do promptly when the opportunity presents itself. The night comes quickly, when no one can work. Jesus Himself was under the same laws as we are, though His mission far transcended that of any man. If He had let that opportunity pass to show that His mission was to be the light of the world, it would not have returned. The redemption of the world was made to depend on the will of the Son of Man, who was tempted in all points like as we are. God's providences are committed to us to be fulfilled, and the happiness, usefulness, even the eternal blessedness, of some lives depend on our faithfulness in co-operating with Him. If we do not work the works of God during our day, our day is wasted, and no skill acquired in discussing metaphysical

problems can compensate for our having neglected to minister to needy men in God's name.

III. *The blind man's part in God's providence.* On him also, though he was unconscious of it, the fortunes of many depended and, useless beggar though he seemed to be, by placing himself in the way of God's providences he brought light to himself, to his friends and to the world. He did all this by:

1. *Faith.* The great work was to be done by Jesus, but it could have amounted to little had not the blind man done his part. It would have done the man little good to have told him how he came to be blind. It would even have been possible to have made him see without doing him or others great service. Everything depended on how much he was willing to see, and how much he should be led to see. It was something for a blind man to see the world. It was as much more for him to know the Light of the world as it was for the Samaritan woman to have a fountain of living water within her instead of receiving a cup of water from the well. Jesus both gave the man sight and put before him what was most worth seeing. He anointed the sightless eyes with moistened clay and sent the man to wash in the pool of Siloam. He used no mystic remedies. Any one could get the clay and the water. The man went, as he was told. That was his part. He simply trusted Jesus and obeyed Him. He knew no more than that he was to wash off the clay. But when he came seeing, he knew that though the process had been an ordinary one the power which gave it efficacy was divine. To know the power of Jesus to bring the light of truth into the heart, it is only necessary to do as He commands. "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself."

2. *Testimony.* The man at once began to make known his change. He stopped begging. His face witnessed to the new gift that had come to him. His neighbors discussed it before he began to speak of it. Some could not believe he was the same man who had long been familiar to them as a wayside beggar. But he would not permit them to doubt the fact. He did not talk much about the clay and the water; he was absorbed in avowing two facts from which no argument could divert him: "I was blind, now I see. The man who is called Jesus did it."

His testimony did not accomplish much at the time. He made men know that Jesus had given sight to the blind. But the Pharisees turned from the fact, which was of small consequence to them, and from Him who had wrought the miracle, to the question, How a man could give sight on the Sabbath to one born blind and yet be a good man. They were divided on it for a time, but by and by they all agreed that Jesus was a sinner. That was to be expected. When men start such a discussion in the face of such a deed they are all likely soon to get on the wrong side. The disciples were interested to find out how much of a sinner the blind man was, the Pharisees how much of a sinner was the man who gave him sight. Neither thought much about the gift of sight or the power that could bestow it. Sin and its problems seem to fascinate many men more than grace and goodness. They contend sharply in discussing how many souls will be lost, but become listless when confined to the fact that Jesus came to save the world.

But while the object sought by Jesus failed for the time its success is permanent. Multitudes for centuries past have seen the glory of the gift to the blind man, the light which Jesus brought into the world, and the blindness of the Pharisees and their unhappy successors.

3. *Discipleship.* The blind man's neighbors did not rejoice with him. They wanted to punish sin, not to welcome grace. They felt as though sin had somehow been cheated of

its due, and that they must in some way make up for it. They cast the man out of the synagogue, cut off his religious and social privileges, did what they could to offset the gift of Christ.

But still the grace of God was greater than men's malice. The severing of human ties made the man ready to join himself to Christ when he should find Him. He had become acquainted with Jesus by the experience of receiving the greatest gift he knew of. When Jesus told him that He was the Son of God he accepted the greater gift, the life that goes with the light. That is the revelation made to us in this record. These things were written that we might believe. Christ has come for judgment—to make the blind see and to confirm the blindness of those who will not see. Happy are those to whom His glory is so plain that they, like the blind man restored, believe and worship.

THE CHURCH PRAYER MEETING.

Topic, Feb. 17-23. Genuine Repentance. Luke 15: 17-21; 2 Cor. 7: 8-11.

Shame for guilt. Sorrow for having grieved and offended God. Purpose of reform.
(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 24-March 2. To What Has Christ Opened Your Eyes? Acts 9: 1-11, 17-21.

Whatever else Jesus has done for the world, whatever He has failed to do, He certainly has opened men's eyes to a remarkable extent. We see God in a new light. No one can deny the freshness and the beauty of the thought of God which Jesus brought into the world. Even if what atheists believe is true, there would still remain the idea of a God as it is constructed and expounded by Jesus, and when we are once assured that there is a God as near and as forgiving and as fatherly as Jesus represented Him, what peace takes possession of our hearts. The God to whom Jesus has opened our eyes is so great and glorious that the only ground of fear left to us is that the whole story is too good to be true.

Christ helps us also to see our fellowmen. We cannot longer call them cheap and common when the light that streams from His cross has outlined the possibilities that inhere in every man, no matter how low he has fallen. Not long ago I heard the famous African explorer, Du Chailu, telling of the eager anticipation with which he woke every morning when he was beginning his marvelous travels in the Dark Continent. Though beset by many dangers the thought that each new day might bring some fresh discovery in the animal world spurred him continually forward. It is something so with the Christian's attitude toward his fellowmen, provided he has awakened to the realization that humanity offers him a field for exploration, new phases of which are continually disclosed. Christ's eyes always pierced through sham and disguise, through the veneer of hypocrisy and the coating of pride and selfishness, to the real man with his great human needs, longings and possibilities.

Again, Jesus opens our eyes to ourselves. In what dense ignorance we are until he performs this delicate service for us. Sometimes, as in the case of Peter, the first honest glimpse of our real selves makes us want to cry out, "Depart from me, O Lord," but far better than to go through life only partly conscious of what manner of men we are. To see ourselves as others see us is important, but of far more consequence is it to see ourselves as Jesus sees us, for, quick as He is to detect the badness in us, no one in the world has a keener eye for every possible trace of goodness. It is a great pity if the years are going by without our gaining the power to see things, to see more things, to see them more

clearly and to see them in their proper relations. Christ will help us in all these particulars.

Parallel verses: 2 Kings 6: 15-17; Ps. 25: 14; Isa. 42: 6, 7; Dan. 2: 20-22; Matt. 5: 8; 13: 11, 16, 17; 25: 37-40; Luke 3: 6; 5: 8; 24: 45; John 1: 50; Acts 10: 15; 26: 16-18; Rom. 8: 25; 1 Cor. 8: 12, 13; 2 Cor. 3: 18; Heb. 12: 14; Jas. 2: 24.

PROGRESS OF THE KINGDOM.

THE BROADER SERVICE OF MISSIONARIES.
(Parallel with The Congregationalist's March
Topic for Missionary Meetings.)

To many persons there is no more convincing argument for the usefulness of missions than the service rendered by missionaries in advancing civilization in barbarous lands and in their contributions to science and human well-being. If any still have that narrow conception of a missionary's labors which pictures him standing under a palm tree, Bible in hand, preaching to a group of half-clothed savages, they should read the Ely volume in order to see how broad is his field of service and how much he has done apart from, or rather incidental to, direct religious teaching to advance the progress of the kingdom throughout the world. This book, known also by another title, *Missions and Science*, is necessarily limited in its scope, as it aims to show only what the workers of the American Board have done for the advancement of human knowledge, but the field of thought and suggestion which it opens up to the man who has never considered this side of a missionary's service is wonderfully fruitful.

The world is greatly indebted to missions for a knowledge of geography, foreign languages and literature, descriptions of unknown scenery, people and customs, climate, natural history and resources of far-away lands. More accurate information can be obtained from this source than from chance travelers, because the missionaries make their home among native races, acquaint themselves with their language, read their books if they have any, traverse their country and search into their antiquities, mythology and history. It is significant to note a few testimonies from eminent scientists to the value of the knowledge given to the world by foreign missionaries. Professor Agassiz is quoted as saying: "Few are aware how much we owe to missionaries for their intelligent observance of facts and collecting of specimens"; while Carl Ritter, the prince of geographers, confesses that he could not have written his great work, the *Erkunde*, without the aid of material collected and transmitted by missionaries. Max Müller acknowledges his great indebtedness to them, and Rev. William Warren speaks of having seen a letter from Herschel thanking a missionary in Persia for important meteorological discoveries.

In taking up our subject more in detail we naturally consider first the contributions to geographical science, since the missionary's work begins here. As soon as it is proposed to open up a new field, he must thoroughly explore the ground, taking into account the cost of living, healthiness of location, accessibility, etc. In this way Central Asia, Africa, the Pacific Islands, Greenland and Iceland, South America and even the interior of our own country have been traversed and described by missionaries who have also made accurate maps. Such men as Livingstone, Krapf, J. L. Wilson, W. M. Thompson and S. Wells Williams have added more to geographical knowledge than all the geographical societies in the world. In this alone we have an ample return for the cost of missions, which is far less than the outlay for government exploring expeditions, while the results are more satisfactory.

Every mission station is in a sense a scientific observatory, where educated men are collecting facts of inestimable value in the realms of geology, zoölogy, botany, astronomy, while

the contributions of missions to archaeology are peculiarly rich. The researches of Drs. Robinson and Thompson in the Holy Land show what has been done in one country alone to throw light upon the past. Every pioneer missionary was also, to a certain extent, a philologist; therefore, this branch of science has been specially enriched by the labors of Christian workers. The science of comparative philology would be limited indeed today without the light from this source. All over the world there has been a band of men patiently studying the languages of the people, adding little by little to the store of knowledge and collecting marvelous evidence of the unity of the human race. What was extravagantly said of Theodore Parker by one of his admirers, that "he made no more of learning a new language than of eating a big apple," may be far more fitly applied to some of our modest missionaries who have made themselves familiar with many languages and dialects not only written but unwritten. In the latter case the student had first to form a list of words as caught by ear, then reduce them to order and rule, establish his system of orthography, construct his lexicon and grammar, until finally a new written language is prepared for the world. Even if an ancient language and literature have been found in existence, the work of translation has been attended with almost insuperable difficulties.

To the scholarship of foreign missionaries such men bear witness as William Carey, who published a grammar of no less than eight languages, as well as a dictionary of one; John Coleridge Patteson, who could speak not less than twenty-three of the Pacific Island languages and prepared elementary grammars in thirteen of them; William Morrison, to whom the commercial and literary world is indebted for the first Chinese and English dictionary published in six volumes. Among the famous translations of the Scriptures are Dr. Judson's translation of the whole Bible into Burmese, Bridgman's into Chinese, Goodell's into Armeno-Turkish and Winslow and Spaulding's Tamil version, as well as Bingham's translation into the language of the Gilbert Islands. Missionaries had no sooner translated the Scriptures than they began also to write commentaries, to translate and compose hymns, and, as their knowledge of the people increased, they translated or prepared school-books and others conveying general knowledge, until today we find missionaries editing newspapers and periodicals and engaged in translating profound medical works.

Missions have promoted commerce by increasing the capacities of man and providing therefor, and by diminishing the dangers which grew out of heathen ferocity and treachery, thus insuring comparative safety to ships and men. It is significant that a merchant who was once asked to establish a trading station in New Zealand said: "Your missionaries have not been long enough established there to make it worth while for me to go at present." It has been computed that the property saved to merchants in the isles of the Pacific through the influence of missions is worth far more than the entire cost of sending the missionaries there. It is interesting to see how in the Sandwich Islands the gospel has developed man in his earthly relations and promoted commerce by creating a demand for the comforts of civilization. It is a startling fact that sixty years after the gospel was carried to these islands, then of no commercial importance, they paid for exports at a single American port in one year more money by \$367,000 than the entire cost of their Christianization during these sixty years. Moreover, it has been calculated that for every pound sterling England expends in missions she receives ten in trade, and the same ratio will hold in the case of the United States. In the light of these facts it is safe to say that missions are good pecuniary investments.

The philanthropic work of missionaries in founding educational institutions and industrial agencies, establishing hospitals and dispensaries and promoting reforms is so generally known and acknowledged that we pass hastily over these points; nor have we space more than to barely allude to the contributions of these brave men to history, general literature and religious beliefs. As diplomats also, missionaries have rendered inestimable service to their home governments, and foreign nations owe them unbounded gratitude for kindling a spirit of patriotism where previously it was unknown and for diffusing our ideas of the true office of government, of which the republican institutions in Hawaii are an illustrious example.

Thus we see that, while the spiritual factor is always most prominent in the work of the missionary, claiming his best efforts, our foreign workers go abroad to impart all that is good in our Christian civilization and to work out a nobler destiny for man wherever they go. How divine must be the work whose incidental results are so important to the world at large.

Sources of Information.

Missions and Science, by Rev. Thomas Laurie, D. D.
These for Those, by Rev. William Warren.
The Missionary Enterprise in Its Bearing upon Science and Learning. *Princeton Review*, Vol. 38, pp. 611.
The Hymnody of Foreign Missions. *Bibliotheca Sacra*, April, 1894.
For literature on Bible translation send to American Bible Society, New York.

JOSEPH COOK'S LECTURE.

The prelude last Monday on the war between China and Japan dwelt chiefly upon the race characteristics of the Japanese. We knew them to be artists, patriots and hero-worshippers, and we have now seen that upon occasion they can be soldiers as well. We knew that nature had bestowed upon them a dainty taste, but we did not expect them to handle ironclads and great armies with a skill that would reflect credit upon nations in the Occident. As showing their marvelous capacity for assimilating all that is best in Western civilization, Mr. Cook rapidly sketched the changes in the empire since the time of Perry's expedition—the abolition of feudalism, the establishment of schools and colleges, the organization of a splendid army and navy, the giving a fair hearing to Christianity. The latest exploit to dazzle the world has been the seizure of China by the two wrists of Port Arthur and Wei-Hai-Wei.

Some of the reasons cited for expecting "ultimate Japan" to take a foremost place among the most progressive peoples of the globe were these: Their intense patriotism, which is part of their religion; their receptiveness for discipline and fidelity to leaders; their native delicacy of organization, with a sensitiveness to the highest refinement; and their capacity for assimilation. He dwelt particularly upon the signs of self-respect, courage, alertness and aspiration upon the faces of the older people. Speaking of their faults, the lecturer felt that their greatest danger lies in the tendency to rationalism and political schisms, which would cause dissolution even more than in the inherent vices of lying and licentiousness peculiar to the East.

After a brief address by President Frost of Berea College, replies were given by request to the questions, What is the unpardonable sin? and What is one's duty in respect to confession in cases of sin that have produced public scandal? The first answer was: Any sin which involves final impenitence; the second: Follow the still, small voice and seek the advice of your pastor or some friend whom you trust most.

The lecture itself was an effort to show the identity of Biblical and scientific theism.

Labor and trouble one can always get through alone, but it takes two to be glad.—*Ibsen*.

Literature

THE FOOTE SALE.

The library of Charles B. Foote, Esq., was sold at auction in New York on Jan. 30 and 31. It contained many rare, specially valuable or otherwise unusually interesting works. Most of the leading firms interested in antiquarian literature and many private collectors were present and prices averaged high. The sale is to be concluded on Feb. 18 but many of the more important volumes were disposed of during the first two days. Some \$15,000 was realized during those days.

The prices paid for some particular books are worth recording for one or another reason. A copy of the first edition of George Herbert's *The Temple* brought \$1,050. It is a twelvemo in old olive morocco with an inserted portrait by Roger White. It belongs to the first and most rare edition, is ruled throughout with red lines and has gilt edges and the sides covered with gold tooling. Messrs. Dodd, Mead & Co. bought it. A volume containing thirty-three pages of the original manuscript of Dickens's *Pickwick Papers*, with an engraved portrait of the author, two holograph letters signed, and a copy of humorous rhymes from him to a Mr. Hicks, bound in full morocco, brought \$775. Messrs. Dodd, Mead & Co. also purchased this, as well as a copy of the first edition of Mrs. Browning's *Battle of Marathon* for \$330.

A quarto copy of the first edition, first title, of Milton's *Paradise Lost*, in extra morocco, extremely rare, containing Verue's own copy of one of his engravings of Milton with an autograph note on the back and in a slip case, went for \$575. A copy of Milton's *Poems*, both English and Latin, a small octavo in morocco, dating from 1645, and more rare than the *Paradise Lost*, went for \$370. A copy of the first and now almost unknown edition of Charles and Mary Lamb's *Poetry for Children*, in two volumes with frontispieces and in the original calf binding brought \$420. Lamb's *A Tale of Rosamund Gray*, the copy being of the first edition, brought \$350, and his *Prince Dorus, or Flattery Put out of Countenance*, printed by William Goodwin in 1811 and uncut, sold for \$240.

A three-volume copy of De Foe's *Robinson Crusoe*, in morocco with gilt edges, brought \$300. A two volume copy of Goldsmith's *Vicar of Wakefield*, in full morocco with gilt edges, sold for \$340. Gray's *Elegy*, in the first edition, bound like the *Vicar of Wakefield* and also by Riviere, brought \$270. Cowley's *Poetical Blossoms*, a first edition in morocco bound by Walker, went for \$220. The third day's sale is to include many first editions of modern English authors. American book collectors already have become so numerous and have command of such resources that they are carrying off many prizes of which foreigners formerly felt secure, the only question then being which English or other foreign buyer could outbid the others.

BOOK REVIEWS.

GODET'S EPISTLES OF ST. PAUL.

Mr. William Affleck has translated into English from the original French Prof. F. Godet, D. D.'s, Part I., entitled as above, of the latter's important work, the *Introduction to the New Testament*, thereby rendering a useful service to English speaking theologians. It is dedicated feelingly to

Neander, Professor Godet's former teacher. It is the fruit of the study and the experience as a teacher of forty years, of which each alternate year has been devoted to the particular introduction to the New Testament and the intervening years to the general introduction. In this volume attention is confined to the former. The same general order is followed in dealing with each epistle, although it is not adhered to rigidly. Whenever necessary the transition from the circumstances in which one epistle was written to those of the next is explained. The history of the foundation of the particular church addressed is outlined. The contents of the epistle are indicated and the conditions of its composition are narrated. Its authenticity and integrity are discussed and, finally, the conclusions reached by Professor Godet as to its special significance are stated.

This order does not strike us as strictly natural or logical but it answers its purpose sufficiently. The main force of the work is expended upon the expositions of the contents of the successive epistles. These portions are not minute commentaries of the ordinary sort but are rather running outlines of the author's course of thought, analyses and explanations of the apostle's teaching. They are closely and carefully reasoned out but do not involve the actual process of following the text word by word. They merely present the results of work thus performed. We have the product but not the machinery and there are certain advantages in this method.

In respect to points upon which there is a difference of opinion among Biblical scholars Professor Godet has endeavored to state the conflicting views fairly and with sufficient fullness and then to state and justify his own convictions. A statement of his general conclusions about the Pauline teaching ends the work. A noticeable feature of it is his belief that the apostle's Judaistic training and experience had less influence over him after his conversion than often has been supposed. He holds that Paul's "enfranchisement from Judaism was instantaneous and radical." If his teaching "may appear rabbinical in form, it is always new at bottom." Moreover he regards it as a mistake to suppose that there is any true Hellenism in the Pauline teaching and that this did not affect the evangelic doctrine until the later times of Justin, Clement and Origen.

We commend the work as amply worthy of its distinguished author's name and of a place among the volumes which the pastor keeps near at hand for frequent study. It will at once inspire and guide the student. [Charles Scribner's Sons. Imported. \$4.50.]

THE WINNING OF THE WEST.

The third volume of this work, by Hon. Theodore Roosevelt, is published and it discusses *The Founding of the Trans-Alleghany Commonwealths, 1784-90*. The Indian Wars, the intrigues of certain Western prominent leaders in the frontier country with Spain, the abortive attempt to found the State of Franklin, the settlement of Kentucky, Tennessee and Ohio, and the development of Kentucky into a State are the chief topics considered, and the period covered is that including the seven years following the close of the Revolution. Thoroughness of research and candor of statement characterize the volume, and it is enlivened by many graphic incidents and

descriptions. It takes rank fittingly, like the two earlier volumes, with standard, authoritative histories. The work as a whole, when completed, will supply an important lack in the library of American historical literature.

Mr. Roosevelt's attitude toward the subjects of our treaties with the Indian tribes and the general treatment of the Indians by the whites probably will be criticised adversely in some quarters. He takes, for substance, the ground that the Indians made treaties in many instances with no idea of keeping them; that, although sometimes the breaking of a treaty is wrong, sometimes, because of changed conditions, it is right; and that the often merciless hostility of the frontier whites toward the Indians, which no treaties succeeded much in repressing, was largely justified by the ferocious and persistent attacks of the Indians upon the whites, and, so far as it was independent of this justification, was only an inevitable feature of the great race movement before which the inferior people had to retire and to which has been due the progress of civilization, which is worth even so high a price. We are not sure that some of Mr. Roosevelt's general positions about treaties can be maintained successfully. But this is not the place to discuss them, and it must be conceded that there is great force in much which he says about the Indian disregard of treaties and their exasperating cruelty toward the white settlers.

A specially interesting and significant part of his volume is that in which he points out the fact that the importance, and probably the existence, of the Union depended upon the inclusion within it of the West, and that the separate existence of distinct States in that region, which some sought to promote, either with or without alliance with Spain, France or England, would have reduced our country to the chaotic condition of large portions of South America. Another is that in which he describes the two policies of colonization which had been illustrated in history up to the time of which he writes, the one of subjection to the parent State, the other of independence of it, and points out that the American Republic inaugurated a third policy which blended the best features of the two preceding. Each State was self-independent in important particulars, and, so far as it was subject, its subjection was shared equally by every other State and was only to a central government over one and all. This policy, he well says, "secured the freedom-giving properties of the Greek method, while preserving national Union as carefully as it was preserved by the Roman Empire."

The work is that of more than a merely accurate, thorough and conscientious student of history. It exhibits the qualities of true statesmanship. We welcome it as illustrating well both the spirit and method in which history is best written. [G. P. Putnam's Sons. \$2.50.]

POETICAL.

From statesmanship and national finance, from theology and Greek literature, from China and even from wood chopping Mr. Gladstone has turned for a time to Latin verse and English versification. He has translated *The Odes of Horace* [Charles Scribner's Sons. \$1.50] into English. It is a striking book which has resulted. Comparison with the original text shows that

some liberties have been taken and that a close rendering often has proved difficult. Yet in general the sense is well preserved and the command of English metrical forms displayed is considerable. The volume certainly is a most remarkable production, and of the greatest interest. Mr. Gladstone's preface announces his special purpose in the work to be to illustrate that literary compression characteristic of Horace and usually disregarded by his translators, especially in modern times. Mr. Gladstone also differs from some who have held that all odes composed by Horace in any one meter must be similarly rendered into English. He insists upon freedom to adapt the meter chosen for the translation to the spirit and movement of the ode itself.

Mrs. Emily E. Veeder is emotionally poetic but not as thoughtfully as some other writers. There is a glow of earnestness in her verse which is pleasant and which does not descend to the level of the merely sentimental and her muse does not rise to the height of conspicuous originality of conception. Her command of meters is creditable without being striking. The book is a good example of scores which are published. They are creditable to their authors and they interest a certain class of readers, but although they are not commonplace, one cannot call them 'worthy of special note.'—We must describe *The King's Daughter and Other Poems* [Elliot Stock] in much the same terms. Yet it is not a collection of verse quite as good as Mrs. Veeder's. It is a little more mechanical and fails to take any strong hold of the reader. The King's Daughter itself, the opening poem, seems to be a study in description and the author is wrought up to so high a pitch of ecstasy now and then as to grow a little incoherent. The writer's friends will be more interested in the book than the public in general.

MISCELLANEOUS.

Prof. W. N. Rice, Ph. D., LL. D., is an ardent evolutionist and the four essays which compose his little book, *Twenty-five Years of Scientific Progress* [T. Y. Crowell & Co. 75 cents], all bear upon one or another aspect of the doctrine of evolution. Professor Rice is more extreme than most other students of the subject. He says with unwarrantable positiveness that "no reconciliation between the genealogical record and that of Genesis is possible." This is too sweeping a statement. It would have been more modest as well as more convincing to say that he cannot see how they can be reconciled. There is good stuff in his pages but the reader needs to remember that the author is not the final authority on the subject.

The sub-title of *The Great Refusal* [Houghton, Mifflin & Co. \$1.00], edited by P. E. More is *Letters of a Dreamer in Gotham*. The author was an American university graduate, widely traveled, who after some experience as a teacher became a recluse and died early. These productions in prose and verse differ little except in form. They often are striking and even brilliant, having a meteoric but unsubstantial brightness and as the rule they are what their admirers will term profound and the indifferent will call obscure. The author seems to have hardly understood sometimes what he was rhapsodizing about, yet at other times he came very near to uttering immortal words. His little book is a sort of curiosity, worth printing for the pleasure of his friends in

general and sure of being read and reread by a scanty few, but barren for the public in general—and not wholly to the discredit of the public either.

Mr. Charles Townsend has adopted the modern and useful expedient of inquiring of successful and eminent men to what they attribute their advancement and out of the many replies received he has constructed a little book, *Forty Witnesses to Success* [A. D. F. Randolph & Co. 75 cents]. The substance of such a volume of course is imagined easily. They do not vary much in essence. But Mr. Townsend has put his material together with an unusual degree of good judgment and attractiveness. His book is wholesome and helpful.—Robert J. Burdette, Mrs. Burnett, E. W. Bok, Mrs. Burton Harrison and Mrs. Dr. Lyman Abbott—a book by them ought to be a good one, and it is. The book is *Before He Is Twenty* [Fleming H. Revell Co. 75 cents], and it is intended to suggest wise and practical advice upon the training of boys. This intent is realized also. The book is fresh, sensible and timely. It deals with trite themes but without commonplaceness. It should have a large sale and a thoughtful reading.

Chambers's Concise Gazetteer of the World [J. B. Lippincott Co. \$2.50] is in very fine type, excepting the names themselves, too fine for many eyes. The type is clear and distinct and of course its smallness is inevitable in a book of the purposed size of this one, yet it is a misfortune. The contents of the work seem to have been edited fairly well but without quite enough discrimination in some instances. Some towns of considerable importance are omitted while others of no little consequence are included. On the whole, although this book is better than none and will answer some of the needs of the user, it would be wiser to pay more and obtain a gazetteer superior to this.—Prof. G. C. Anthony has prepared his *Elements of Mechanical Drawing* [D. C. Heath & Co. \$1.50] to be used as a text-book. It is a modern, practical and otherwise commendable publication.—Prof. Hiram Corson's little book, *The Aims of Literary Study* [Macmillan & Co. 75 cents] is a judicious and timely little volume most of which already has been contributed to *Poet-Lore*. It deals also with some collateral topics such as vocal culture. It is issued tastefully.

NOTES.

—It is reported that Zola is to visit the United States.

—The New York *Photographic Times* is to become a monthly photographic art magazine.

—The *Bookworm* is about to be discontinued but probably will be reissued soon in a new form.

—The *Portfolio* will continue during 1895 the practice, followed during 1894, of making every issue a monograph.

—Mr. G. A. Sala regards his autobiography, just published by the Scribners, as the chief literary work of his life. It is in two volumes.

—Charles D. Lanier, whose story, *Sawney's Deer-Lick*, in the January *Scribner's Magazine* is his first appearance in literature, is a son of the late Sidney Lanier, the Southern poet.

—The illustrated edition of Rev. S. R. Crockett's *The Stickit Minister*, to which different artists contributed original illustrations "for love," has become very scarce, and no wonder.

—The *Ladies' Home Journal* has a freshly designed cover each month and has engaged Albert Lynch, the famous French artist, to prepare a series of designs for it. They are expected to cost almost a thousand dollars a month.

—A new young English novelist has just made his appearance, Mr. Arthur Morrison. His *Tales of Mean Streets*, recently out in London, deals with life in the East End and apparently bids fair to rank him with Barrie, Crockett, Maclaren and the other recently discovered literary lights, so far as vividness of impressions is concerned.

—The New York Library Club has collected statistics from the librarians throughout that State in regard to the comparative popularity of the chief novels of the year, and the figures show that in most places *Marcella* heads the list, followed closely by *The Manxman*, *Perlycross* and *Ships that Pass in the Night*. *Tribby* appears to have been received with comparative indifference.

BOOKS OF THE WEEK.

- University Press. Cambridge.*
 UNCLE SAM'S CHURCH. By J. B. Bouton. pp. 73. 50 cents.
Macmillan & Co. New York.
 FROM A NEW ENGLAND HILLSIDE. By William Potts. pp. 305. 75 cents.
 THE GERMAN UNIVERSITIES. By Friedrich Paulson, Ph. D. Translated by Prof. E. D. Perry. pp. 284. \$2.00.
 OUTLINES OF ENGLISH INDUSTRIAL HISTORY. By W. Cunningham, D.D., and Ellen A. McArthur. pp. 274. \$1.50.
Anson D. F. Randolph & Co. New York.
 THE HOLIEST OF ALL. By Rev. Andrew Murray. pp. 552. \$2.00.
 SONNETS AND LYRICS. By Katrina Trask. pp. 103. \$1.00.
 FROM MY CORNER. By Mary H. Perkins. pp. 206. 50 cents.
Thomas Whitaker. New York.
 EARLY BIBLES OF AMERICA. By Rev. John Wright, D.D. pp. 483. \$3.00.
 JOHN HORDEN. By Rev. A. R. Buckland, M.A. pp. 141. 50 cents.
Charles Scribner's Sons. New York.
 OUR FIGHT WITH TAMMANY. By Rev. C. H. Parkhurst, D.D. pp. 296. \$1.25.
D. Appleton & Co. New York.
 THE PYGMIES. By Prof. A. De Quatrefages. Translated by Frederick Starr. pp. 255. \$1.75.
Frederick A. Stokes Co. New York.
 THE DEVIL'S PLAYGROUND. By John Mackie. pp. 246. 75 cents.
E. P. Dutton & Co. New York.
 MESSIRE AND OTHER STORIES. By Frances E. Crompton. pp. 117. 75 cents.
G. P. Putnam's Sons. New York.
 THE BOOK-BILLS OF NARCISSEUS. By Richard Le Gallienne. pp. 173. \$1.00.
American Baptist Publication Society. Philadelphia.
 THE MINISTRY OF THE SPIRIT. By A. J. Gordon, D.D. pp. 225. \$1.00.
John J. Hood. Philadelphia.
 DEW DROPS. By E. E. Hewitt and Others. pp. 128. 25 cents.
 HYMN SONGS. Selected by L. F. Lindsay and J. N. Clemmer. pp. 223. 35 cents.
J. B. Lippincott Co. Philadelphia.
 HIGHER MEDICAL EDUCATION. By William Pepper, M.D. pp. 100. \$1.00.
S. C. Griggs & Co. Chicago.
 DOCTOR JUDAS. By W. R. Cobbe. pp. 320. \$1.50.
Pacific Press Pub. Co. Oakland.
 THE STORY OF PITCAIRN ISLAND. By Rosalind A. Young. pp. 254. \$1.00.

PAPER COVERS.

- Anson D. F. Randolph & Co. New York.*
 THE RELIGIONS OF THE WORLD. By G. M. Grant, D.D. pp. 137. 30 cents.
 LANDMARKS OF CHURCH HISTORY. By Henry Cowan, D.D. pp. 154. 30 cents.
 BIBLICAL INSPIRATION AND CHRIST. By M. R. Vincent, D.D. pp. 43. 25 cents.
 THAT MONSTER, THE HIGHER CRITIC. By M. R. Vincent, D.D. pp. 41. 25 cents.
E. P. Dutton & Co. New York.
 THE LIVING CHRIST. By the Right Rev. Phillips Brooks, D.D. pp. 32. 25 cents.
American Baptist Publication Society. Philadelphia.
 THE DENOMINATION AND ITS COLLEGES. By Pres. B. L. Whitman, A. S. Hobart, D.D., and Pres. E. B. Andrews, LL.D. pp. 48. 5 cents.
The Young Churchman Co. Milwaukee, Wis.
 THE HISTORICAL POSITION OF THE EPISCOPAL CHURCH. By Rev. F. J. Hall. pp. 71. 20 cents.

MAGAZINES.

- January. CHARITIES REVIEW.
 February. CENTURY.—AMERICAN MAGAZINE OF CIVICS.—POPULAR SCIENCE.—POPULAR ASTRONOMY.—OVERLAND.—AMERICAN HISTORICAL REGISTER.—LITERARY ERA.—YOUNG PEOPLE'S MAGAZINE.—OUR LITTLE ONES AND THE NURSERY.—REVIEW OF REVIEWS.—COSMOPOLITAN.—MUSIC.—EDUCATIONAL REVIEW.—NORTH AMERICAN.—SCHOOL REVIEW.—BOOKBUYER.—MCCLURE'S.—BOOK NEWS.—DONAHOE'S.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—FORUM.—MUSICAL RECORD.—NEW ENGLAND KITCHEN.—SOUTHERN STATES.—BABYFOOD.—LEND A HAND.



MR. DE KOVEN'S NEW SONG

One of the sweetest and most melodious songs ever written by the composer of "Robin Hood." Two musical experts rank it with "Oh, Promise Me." It is called "Love's Roses," and the full piano accompaniment and words are in the February issue of

THE LADIES' HOME JOURNAL

The Correct Way to Play the Piano, by Thomas a' Becket, is also in the February JOURNAL.

A Beautiful Devotional Song in March issue.

The Care of a Contralto Voice, by Jessie Bartlett Davis, in April.

"The JOURNAL'S music is unexcelled."—THE PHILADELPHIA TIMES.

One Dollar for an Entire Year

The Curtis Publishing Company, Philadelphia

News from the Churches

PASSING COMMENT.

An increase of benevolences may be expected under the new plan of a church in Michigan.

A church in Kansas records the remarkable fact that its entire membership is connected with the Sunday school.

An average loss of only one hymn-book a year for four years, under the free seat plan, is a remarkable report, coming as it does from one of the largest churches in Cleveland.

An exceptional example of pluck in the uphill work of a church reported as "hopelessly" in debt is seen in an Iowa town, where eleven members in a short time raised \$100 apiece, which covers most of the indebtedness. The effort seems the more heroic when it is known that the total membership is little over twice that number of paying members.

That statement regarding a Kentucky church, "Every member a Christian," seems like superfluous information. But even in the case of this young organization of only twenty-six members the fact has a deep significance, and we wish we knew it were literally true respecting the 561,631 members of our 5,236 churches.

A small town in New Hampshire has been thoroughly awakened to gospel truths, so that a large majority of the whole population attended the special meetings. The far-reaching results, coming as they did just previous to the leader's ordination, must have given him a special preparation for the occasion and lent a peculiar sacredness to the event. In another New England State the enrollment of a church of about 160 members has been increased by nearly one-half, all but three of the additions joining on confession. That "sixteen new family altars have been erected" is another evidence of the sincerity of the new consecration.

RELIEF FOR SUFFERING NEBRASKA.

The relief work for the destitute in Western Nebraska shows how all parts of the country are bound together, and how one section, prosperous for a time, may itself later need a helping hand from some other locality. It seems but a day since an immense train-load of provisions left Lincoln with flying colors for the starving people in Russia. Large offerings have gone from the State to the afflicted ones in the South also, who now express their pleasure in reciprocating. The sufferers in Western Nebraska will long have occasion to remember the generosity of New England as well as that of other parts of the country in this time of distress. Eastern people should remember with some discrimination that the region most seriously affected by the recent drought is a comparatively small area, but that it contains a large number of people left almost destitute by the crop failures of two years. Miles and miles of farming land once under cultivation were as bare in the later summer as if swept by a simoom. Money was scarce, and banks which had made loans from time to time could furnish no more funds, and many of them were actually obliged to shut their doors. In some towns not a bank was running.

With sincere and hearty thanks to a multitude of givers it should now be said that the supply of clothing is probably sufficient for the present needs, that the legislature is discussing means of relief, supplies of seed, etc, but that many people must have a continued supply of food until a harvest can be raised in their own fields.

The present legislature is probably as able to deal with these questions as any which has assembled for years. The quiet, prompt manner in which the election of United States senator was disposed of, in contrast with the unseemly wrangle of four years ago and that which is in progress in many States at this writing, shows the determination of the ma-

jority to address itself at once to urgent business and conclude its work. Hon. J. M. Thurston, who will represent this State in Washington, will in every way be a worthy successor of Senator Manderson. He is a man of large experience in public affairs, having been closely identified with the Republican party for years. His speech accepting the office shows his care for the large interests of the country rather than for partisan measures, and there is every reason to predict that he will be an influential man in the Senate. Governor Holcomb's conservative position and the complexion of the legislature also give assurance that no revolutionary legislation will be undertaken.

The religious work is going forward much better than could be expected considering the embarrassment of the times. In many places special meetings are held with deep interest and large results. Most of our churches are supplied with pastors, and it has been cause for thanksgiving that in the suffering sections there are so many wise and efficient pastors who have been able to administer successfully the gifts intrusted to them. In Omaha the First Church is concentrating its energies to meet the difficult problems before it; Dr. Duryea's vacation has been extended six months; different pastors in the State are supplying the pulpit; a new board of trustees has been elected, all of whom are members of the church, and they are devoting themselves to the task with the best wisdom and zeal. St. Mary's Avenue Church, while feeling the stress of the times, is advancing hopefully under Rev. S. W. Butler's efficient lead. Plymouth closed its year with an indebtedness of only \$85 for running expenses, and Hillside has made large gains during the year. Saratoga and Cherry Hill churches are well on their feet for permanent work. In Lincoln the First Church, under Rev. Lewis Gregory, has probably had the best year in its history up to this time as to attendance on public worship and additions. Plymouth Church has shown great heroism in meeting the demands upon it last year, as has also Vine Street, both closing the year practically without debt for running expenses. H. B.

THE LOUISIANA ASSOCIATION.

The twenty-sixth annual meeting was held with the First Church, Thibodeaux, Feb. 1. Rev. G. W. Henderson was re-elected moderator, and Rev. J. E. Smith, pastor of the church, scribe. The reports showed that Congregationalism in the State is still in its experimental stage, but the statistics were probably never so encouraging as this year. Of the thirteen churches in the association, ten have either received substantial additions or progressed along other lines with hopeful prospects. The three remaining churches, which are hardly holding their own, are the only ones not under the fostering care of the A. M. A.

The subjects that received especial attention were Intemperance, Education and The Proper Status of a Pastor in a Congregational Church. There was reason for great interest in the latter. Congregationalism in the South has peculiar difficulties, arising in part from the fact that its polity is democratic and that the people are not yet accustomed to self-government. Its dangers result from the tendency of the people to invest the ministry with a superstitious and priestly sanctity, and from the temptation of the ministers to become autocrats. A pastor who can always have his own say, however strong his power of just self-restraint, is under an influence which few are able to resist. He can easily make his people believe that he is not amenable to discipline like ordinary church members, and obnoxious members may be suspended or excluded for no other offense than the incurring of the pastor's displeasure. These troubles sometimes result in the ruin of the churches.

During the sessions the meeting of the

Woman's Missionary Union was held, followed by the Christian Endeavor rally, led by Rev. G. W. Moore. The reports of the Lowell meeting of the A. M. A. by Rev. J. A. Herod and of the Cleveland C. E. Convention by Mr. E. H. Phillips were luminous with flashes of brilliancy and electric in their effects upon the audience.

The dedication of the neat and attractive house of worship of the First Church, erected by the A. M. A., formed an interesting part of the program, Rev. G. W. Henderson of Straight University preaching the sermon, Rev. J. W. Whittaker of New Orleans offering the prayer and Rev. G. W. Moore speaking for the A. M. A. in a most felicitous address. After a brief session of the State Sunday School Association the meeting closed—one of the most interesting and enthusiastic in the history of the association.

Thanks to the wisdom of the A. M. A., there is a larger number of intelligent, consecrated, vigorous young men in the pulpits today than ever before, all of whom are products of the A. M. A. schools and, with two exceptions, of Straight University. With this change in the quality of the ministry there is evident a corresponding improvement in the character of the churches. Religion is no longer a Sunday affair nor an emotional excitement. Under present teaching emotion is transmuted into character and becomes the motive power for Christian service. Hence the outlook for the future is most hopeful. G. W. H.

NEW AIMS IN EVANGELISM.

Rev. J. B. Koehne, formerly pastor of a large Cumberland Presbyterian church in Pennsylvania and later of a Congregational church in California, has entered upon a new and valuable work for Christ, after devoting several years of close study to a popular course of apologetics. In the First Church, Oakland, Cal., and later in the First Church, Santa Cruz, he has completed eleven lectures on The Nazarene, or The Reasonableness of Christianity. In both places, despite unpropitious weather and strong counter attractions, the congregations steadily increased. In Santa Cruz the congregations, numbering at first about 400, at the final lecture included more than twice that number of the thinking men and women of the city.

Mr. Koehne is a man with a message and a mission to establish Christians by the endeavor to remove doubt, to place weak believers on the solid truth, and to show hard-hearted thinking men the sincerity of the gospel by setting the standard of Christian living on the foundation of self-sacrifice. He does not attempt "the work of an evangelist." His work is with the members of the church. But the invariable result wherever he has a hearing is the winning of souls to Christ. He is a powerful orator and while broad and original his preaching is strictly evangelical. He is also unhesitatingly loyal to the pastor in whose pulpit he stands, so that the pastor finds himself stronger in the community and more firmly entrenched in the hearts of his people. He begins work in Iowa in March.

THEOLOGICAL SEMINARIES.

Bangor.

The semi-annual meeting of the Rhetorical Society was held Feb. 5. The subjects were: A Secret of True Success, Loyalty to One's Self, Ethics of Peace.—The Day of Prayer for Colleges was observed by an evening meeting led by Rev. C. H. Cutler of the First Church.—Professor Ropes gave a lecture in Skowhegan last week on What Books to Read. Professors Sewall and Denio have recently given receptions to the students.—Rev. J. K. Brown of Harpoon, Turkey, spoke in the chapel, Feb. 7, on Missions and the Need of Volunteers.

Andover.

There were no lectures on the Day of Prayer for Colleges. The men from the various colleges met together in the morning for prayer and conference. Several of the college delegations here sent men to

their respective colleges to represent the seminary before the Y. M. C. A.—In the afternoon Rev. C. E. Jefferson of Chelsea gave an address on The Heroism of the Christian Life.

Rev. W. G. Puddefoot spoke recently on home missions, urging the service of young men in the West.—Rev. H. S. Lunn has also spoken lately on the Grindelwald conferences for Christian unity.

Rev. S. B. L. Penrose of Whitman College spoke, Feb. 3, upon the life and work of the founder of that institution.—Prof. W. H. Ryder preaches at the chapel during February.—With the beginning of the second semester, Prof. G. F. Moore begins his course in the History of the Religions of Greece, Rome and the Germanic Races.

CONGREGATIONAL CLUBS.

MASS.—The third annual meeting of the Cambridge Club was held Feb. 11, nearly 100 members attending. The subject, Are the present methods of the churches for quickening members and winning men adequate to the needs of the times? was opened by the paper of Rev. C. M. Carpenter. The paper and the subsequent discussion were not very optimistic, the trend of opinion being in favor of a readjustment of methods to meet new conditions. Dr. J. A. Dow was elected president, Mr. Phineas Hubbard secretary.

MINN.—The Minnesota Club met in Minneapolis, Feb. 4. The subject was How to Reach the People Between the Churches and the Salvation Army. Rev. Messrs. Alexander McGregor and W. B. Millard were the chief speakers. A rare collection of veritable Pilgrim relics were on exhibition, including the "Breeches Bible," brought to America in the Mayflower by John Alden, and the old writing desk long used by the town clerk of Scrooby and supposed to be 600 years old.

QUEBEC.—The Montreal Club held a meeting, Feb. 5, which was attended by 200 members. Dr. Lyman Abbott gave an address on Evolution and Christianity.

NEW ENGLAND.

Massachusetts.

BOSTON.—*Norwegian.* The ordination of Mr. Morten Olsen, as pastor, Jan. 24, was an event of unusual interest. Many of the parts were in Norwegian, only the sermon by Rev. W. E. Barton and the charge to the people by Rev. Joshua Coit being in English.

ALLSTON.—A council met Jan. 31 and advised the dissolution of the pastorate of Rev. D. P. Birnie. Warm and judicious resolutions were passed recognizing the earnest labor of the pastor and commending his services to the church which he will serve in Honolulu.

BROOKLINE.—*Harvard.* The total contributions, including individual gifts, benevolences and receipts for expenses, amounted last year to \$40,515. The appropriations of the society for next year are \$15,950.

NEWTON.—*Elliot.* At a meeting, Feb. 8, the resignation of Dr. Wolcott Calkins was accepted, to take effect July 1. Many expressions of regret at the loss to the church and of appreciation for the faithful work of the pastor were given. Affectionate resolutions were also passed.

BROCKTON.—*Porter.* A fire, caused undoubtedly by an incendiary and threatening the destruction of the Wendell Avenue Chapel, was discovered after it had burned several hours early Sunday morning of last week. The library and kitchen were badly damaged, the loss amounting to over \$300, with slight insurance.

WORCESTER.—Rev. Eldridge Mix, D. D., has been appointed superintendent of the City Missionary Society for the coming year.—The question of using individual communion cups is being agitated in Plymouth and Pilgrim Churches and in all probability they will be adopted in the near future.

WARE.—*East.* The departure of Edwin H. Baker, who has been one of the most influential and active members of the church, is greatly regretted, and the esteem in which he is universally held was evidenced at a reception given him Feb. 4 by the men's Bible class, which he has so efficiently led for many years. About 120 persons sat down to supper and appreciative speeches were made. Mr. Baker is well known in the denomination, being a prominent corporate member of the American Board and deeply interested in the cause of ministerial relief. His business engagements in New York lead him now to make his home in Greenwich, Ct.

SPENCER.—*First.* After a stirring address by Rev. F. J. Marsh of the Sunday School Society, an appropriation sufficient to organize a new school in the West was given by the Sunday school. The religious interest is strong since Rev. J. B. Jordan

left. A number of persons have recently decided to change their lives.

W. SPRINGFIELD.—*First.* Rev. P. A. Bradford of Tyngsboro has been assisting the pastor, Rev. 4. K. Perkins, in a series of evangelistic meetings, which have been well attended. Much interest has been manifested.

EASTHAMPTON.—*First.* The additions last year numbered twenty-one, sixteen on confession. The total is 320. The entire expenses were \$3,395; the benevolences \$1,215. During the winter months the church has been especially refreshed.

The Sunday School Society is making a special presentation of its work in New England through Rev. G. C. Haun and wife. In his work in Wisconsin as superintendent Mr. Haun makes his experiences in the lumber camps and new towns of the State vivid by means of pictures, and Mrs. Haun uses the little organ, which helps greatly to introduce the work. Rev. F. J. Marsh, New England superintendent, has accompanied them, and their reception has been cordial, with a hearty appreciation of the work.

Maine.

GREEN'S LANDING.—A series of revival meetings has been started recently with good interest. They will continue two weeks or more under the lead of the pastor, Rev. W. L. Muttart.

PORTLAND.—Rev. B. Fay Mills has accepted an invitation to begin evangelistic work in March. The union meetings already held have been good preparation for the work and resulted in many conversions.

GORHAM.—Rev. G. W. Reynolds, during his pastorate of eight years, has received 116 members into the church. A debt of \$1,600 has been raised, and the past year about \$1,400, the largest sum ever raised for benevolences, was contributed.

YARMOUTH.—A Young Men's Club has been formed to consider political and industrial topics and to cultivate social and musical talent.

ELLSWORTH.—Diplomas will be awarded soon to about seventy members of the Sunday school who have successfully completed two years' study of the life of Christ. A sermon and other exercises will add to the interest of the occasion.

ROCKLAND.—A revival under Evangelists Whittier and Goodfellow is in progress. One day this week will be observed as a day of fasting and prayer, and business houses will be generally closed by recommendation of the mayor.

FREEMPT.—Last April the church edifice, nearly a century old, was burned. The new and attractive house, costing \$7,000, was dedicated Feb. 7. The afternoon was occupied with an historical address by E. C. Brown, the pastor. The church was organized Dec. 21, 1780, and has had eighteen pastors. Greetings and congratulations from neighboring churches and cities were received. The sermon was by Rev. J. L. Jenkins, D. D., Portland, on The Significance and Purposes of the Church Edifice. Dr. J. G. Merrill offered the dedicatory prayer. The building is of modern style. It has a seating capacity of 350, contains a good pipe organ, and a number of memorial windows will be added.

The women of High Street Church, Auburn, intend to raise \$500 of the church debt.—The will of Dr. S. Bradbury, Oldtown, gives to the Y. M. C. A. \$2,000, which has been already invested.—Rev. W. G. Mann is engaged as supply in Skowhegan for four months previous to the coming of the pastorelect, H. W. Kimball of Andover.

New Hampshire.

LISBON.—A delightful work of grace has been going on in this quiet White Mountain village through the instrumentality of Mr. Ralph Gillam, a member of Union Church, Boston, Mass. Union services were held for two weeks, during which 300 persons professed conversion. Of these, 100 are to join the churches in town at the next communion, and as many more expect to take the same stand later. A marked feature of the movement was its controlled power, there being no undue excitement, but that the community was stirred to its depths was shown by the fact that schools and stores were closed and mills shut down that all might attend the services.

CONCORD.—The annual missionary field day was observed by the two churches Jan. 27, Dr. E. B. Webb preaching in the morning at the First Church and Rev. J. K. Greene of the American Board at the South. Both made addresses at a union service at the South Church in the evening.

The statistical returns from the churches of this State were received by Feb. 4, twenty-eight days earlier than last year, and they are apparently more accurate than ever. Two churches were added last year; all but forty are supplied with ordained ministers of our own denomination, and of the others

ten are supplied by licentiates or ministers of another denomination. The total church membership has increased 366; the benevolences have increased by \$79; and the home expenses have increased by \$129,134, of which \$125,000 is accounted for by the new edifice in Nashua. The Sunday schools have gained 688 members. The valuation of the 187 meeting houses reported is \$1,329,200, and of the 171 parsonages \$261,100. The churches hold \$414,348 in invested funds and are in debt to the amount of \$36,036. The average salary paid the ministers, including the rental value of parsonages, is \$953.

Vermont.

W. RUTLAND.—The annual gathering was well attended by members of the church and congregation. During the year the debt has been reduced to \$656. The Sunday school average attendance was greater than ever in the history of the school. Rev. H. E. Bray is pastor.

HARDWICK EAST.—On the first Sunday in February eighty-two new members were received, seventy-nine on confession. Sixty-two per cent. were males and nine persons were over fifty years of age. The pastor, Rev. G. P. Byington, was assisted by Evangelist E. A. Whittier part of the time in holding meetings. This country church has been blessed with able and faithful ministers for many years.

HARDWICK.—Funds have been pledged for a meeting house to a sufficient amount to encourage starting the building in the spring.

Rhode Island.

PROVIDENCE.—*Elmwood.* Several months ago the church took action preparatory to disbanding, but failed to call a council. Recently a council met to advise in reference to reorganization. After hearing the action of the church the council demurred at the method pursued in disbanding, nevertheless, in view of all the circumstances, it recommended reorganization as an institutional church under the name of the Elmwood Temple. Services of recognition will be held at a later date. Rev. Mr. Fleming has been with the church since the summer.

Connecticut.

GUILFORD.—*First.* Rev. F. E. Snow, the pastor, has held special meetings since the Week of Prayer, and the results have been gratifying both in the renewed life of the church and in the number of conversions.

SOUTH NORWALK.—Last year the additions numbered thirty-eight, making the present membership 497. The expenses in all departments were \$342; the benevolences of the church \$630, of the Sunday school \$133, and of the women's missionary society \$232, making the total of all organizations \$1,853, an increase of twenty-five per cent. Progress is noted in the Y. P. S. C. E., in the Hungarian Mission, in the People's Institute and among the King's Daughters. Rev. G. H. Beard is pastor.

NEW MILFORD.—Rev. F. A. Johnson recently preached his fifth annual sermon. The statistics reported two weeks ago cover the entire present pastorate.

HARTFORD.—*First.* At the annual meeting 300 persons were present. The membership is 628, a net gain of twenty-four. The Sunday school numbers 218. The benevolences amounted to about \$16,000, besides many private contributions.—*Pearl Street.* Rev. W. D. Love is able to occupy his pulpit again after quite a severe illness.

EAST LITCHFIELD.—Interesting revival services were held last week by Rev. I. C. Meserve of New Haven. Last Tuesday night a large party from the Christian Endeavor of Torrington were present.

WOODSTOCK.—A new line of work was started last week by the young men for special growth in Christian life. Meetings are to be held every Sunday evening under their leadership.

WOODBURY.—The new chapel is a great source of comfort. At the dedicatory exercises many interesting points in the history of the church were brought out. It was organized in 1670 in Stratford and two years later moved into the wilderness of Woodbury. A deficit of \$490 was paid by Mrs. Lewis, who also gave it originally \$2,000.

MIDDLE STATES.

New York.

NEW YORK.—*Broadway Tabernacle.* The society is authorized to mortgage its property on the corner of Thirty-fourth Street for \$50,000 for a year. The proceeds will be devoted to paying the present debts, now amounting to \$30,000, by reason of necessary repairs and heavy expenses.—*Pilgrim.* Last year additions were received at every communion, making the present membership 735. The enrollment in the Sunday school and the industrial school is over 700 in each. The expenses and benevolences

amount to \$18,000. The pastor, Dr. S. H. Virgin, begins his twenty-fifth year in this pastorate in April.

MIDDLETOWN.—*North Street.* An encouraging work has been going on under the lead of Rev. J. W. Norris, pastor. About twenty-four persons have already joined the church.

SYRACUSE.—Of the mammoth *Syracuse Post*, of thirty-four pages, edited and published by the women for the benefit of the Women's and Children's Hospital in the city, Mrs. Ethan Curtis was religious editor.

ALBANY.—*First.* The church is extending its benevolence beyond its own walls, five barrels having been sent recently to the sufferers in Nebraska.

THE SOUTH. Kentucky.

SPRADLING.—A two weeks' series of revival services, conducted by Missionary J. W. Doane, has resulted in twenty-six professed conversions. Twelve persons were baptized and added to the church, which has a membership of twenty-six—every member a Christian. The people are poor but earnest, and the work is under the direction of the A. M. A.

NEWPORT.—The church voted recently to remodel its present edifice, which was partly destroyed by fire, to make it one of the most commodious and modern buildings in the city. For this purpose \$4,166 were raised in a short time. The proposed changes will meet the need of a thriving church—the largest Congregational church in Kentucky and located in the midst of half a million people. Rev. R. J. Smith is pastor.

THE INTERIOR. Ohio.

CLEVELAND.—Last week Sunday was observed as a home missionary rally day in twenty-four Congregational pulpits in the city and two of the suburbs. Secretaries Kincaid, Choate, Wiard and Fraser, Mrs. Caswell and Rev. Ned Forrest each spoke in two churches. Among the Cleveland pastors who have served on home missionary fields were Rev. Messrs. Schaffner, Cristy, Richards, Hull, Jenkins, Franklin, Musil, Prucha, May, Metcalf, Hargrave and Mills, and by a series of exchanges each church and mission had a special home missionary address. It was an inspiring and auspicious beginning of the series of similar rallies in the principal cities and towns of Ohio extending through the month of February and closing in Cincinnati March 3.—At the Ministers' Meeting Monday morning the usual program was set aside and the visiting brethren and Mrs. Caswell were heard with great pleasure. Mrs. Caswell addressed a women's meeting in two of the churches.

Park. Rev. M. L. Berger, D. D., was dismissed Feb. 5, with cordial expressions of regret on the part of the council that his health makes it necessary for him to leave this important work. He has been pastor for more than five years, leading the enterprise with self-sacrifice and ability from a small country Sunday school to a self-supporting church with \$12,500 worth of church property and an indebtedness of less than \$1,700.—*Pilgrim* has just purchased 400 new hymn-books. The trustees find that of the 250 books purchased under the free seat system, four years ago, owned by the church and left in the pews, only four are missing.—*Hough Avenue.* Special meetings led by the pastor, Rev. C. W. Carroll, for two weeks, with the active assistance of the Men's League, were marked by deep earnestness and many conversions.

WELLINGTON.—*First.* The meeting house was entirely destroyed by fire last Saturday morning. Flames were discovered in the attic over the Sunday school room, but the fire was beyond control before help arrived. The furniture and library were saved. The structure cost \$30,000, insured for \$18,000.

Illinois.

STREATOR.—*First.* F. T. Pierson and wife have assisted the pastor, Rev. W. E. M. Stewart, in an encouraging series of meetings. The work was strong, the interest gradually increased and the strongholds of sin yielded. All the leading churches united in the work.

JOY PRAIRIE.—The semi-centennial anniversary was held Feb. 2. Many past members returned to participate in the celebration and letters of congratulation from churches and members were read. A historical sketch of the first twenty years was given by Rev. J. B. Fairbank, the story of the remaining years being told by the successive pastors in person or by letter. The work of the church in its different phases was presented in papers by different members. Dinner was served in the parlors to about 150 persons. The visiting ministers remained over Sunday taking part in the services. The present pastorate of Rev. H. M. Tupper covers nearly a decade, being longer than any preceding

term. The church was organized as a Presbyterian body and later adopted the Congregational form. Its first house of worship was built at great sacrifice in 1847. The church removed to its present location, two miles south of Concord, in 1865, when its present commodious meeting house and parsonage were erected.

PEORIA.—*Union.* During the five months of Rev. Alexander Monroe's pastorate the church has made steady and substantial progress. The location of the new building is advantageous, the pastor and people are untiring in their labors, a feeling of harmony and devotion prevails and the result is a gratifying gain. At the last communion fifty-two members were received, thirty-two on confession. In all 114 persons have united with the church during the present pastorate.

PANA.—A new church of fifty-two members was organized, Feb. 1, under the auspices of the Illinois H. M. S. After the council of recognition the sermon was preached by Superintendent James Tompkins. In accord with the policy of the missionary society, several weeks' preliminary meetings were held, conducted by Evangelist C. F. Van Auken.

Indiana.

FORT WAYNE.—*Plymouth.* A steady work of grace is in progress, although there have been no protracted services. The interest is increasing, twenty new members were recently added, and larger accessions are expected at the April communion. Rev. J. S. Ainslie is pastor.

INDIANAPOLIS.—*Plymouth.* The annual reports show satisfactory growth during 1894. Plymouth Institute has a membership of 374, an increase of nineteen. The home expenses of the church, \$7,275, have been met without deficit.—*Mayflower* has enjoyed an active year and added twenty-three members, making a present membership of 185. Home expenses were \$4,810 and benevolences \$707. A branch Sunday school is sustained in the northwest part of the city.—*People's* reports forty additions and a membership of 177. Last year \$1,710 were raised for all purposes. Rev. J. M. Lewis is pastor.—*Fellowship* has closed its fourth year with 100 members, and \$1,100 were raised. Twenty members were added during the year, eighteen on confession.—The six churches in the city and suburbs, four of which were organized within six years, raised last year for all purposes \$23,500. The combined membership is a little less than 1,000. The H. M. S. aids in the support of the younger churches to the extent of \$1,600 annually.

WEST INDIANAPOLIS.—*Pilgrim* received thirty members in 1894 and met with several losses consequent upon the industrial depression. The present membership is sixty-five, with 120 in the Sunday school. About \$900 were raised on the field.

BRIGHTWOOD.—Under the active leadership of Rev. F. A. Slyfield the church is fast filling the gaps made by the losses and depression of last year. Congregations are crowding the house, and seventeen additions have been received. The Sunday school and Y. P. S. C. E. are full of promise.

Michigan.

LANSING.—*Plymouth.* A new plan of benevolences has been devised whereby all the unmarked offerings during stated periods, in every organization of the church, are to be devoted to special objects. In most cases the periods cover one month. Rev. C. F. Swift is pastor.

DETROIT.—*Plymouth Tabernacle* has transferred its great Sunday evening people's services to the Detroit Auditorium in the heart of the city. The building has a capacity of 5,000 or more, and here Rev. Morgan Wood will preach.

Wisconsin.

SHOPIERE.—At the first meeting of the Sunday Evening Club the meeting house was well filled and the exercises were carried out successfully. The church is gaining ground and expects greater results. The club admits both men and women to membership.

THE WEST.

Missouri.

SPRINGFIELD.—*Central* is greatly encouraged under the stimulating lead of Rev. G. S. Brett. The congregations have largely increased, those of the evening having more than doubled.

Iowa.

IOWA CITY.—During Dr. M. A. Bullock's seven years' pastorate there have been additions at every communion. Union evangelistic meetings are now in progress under the leadership of Dr. Munhall.

HAMPTON.—The women of the aid society now have in the bank \$900 for a new church building. The society raised \$474 last year, netting \$283 from "a Christmas market."

LARCHWOOD.—A few months ago this church

was apparently involved hopelessly in debt. It is now reported that all bills are paid except the loan on the parsonage from the C. C. B. S., the eleven paying members having in the last eighteen months raised \$1,100. Rev. William Jones is pastor.

LEWIS.—Special meetings have been continued from the Week of Prayer, Rev. and Mrs. R. W. Harris of the Bear Grove Church assisting Rev. G. C. Jewell. There has been much interest, and many conversions are reported. The women have sent four barrels of supplies to Western Nebraska.

COUNCIL BLOFFS.—At the annual meeting 130 members and guests were present. The year has been unusually prosperous. Various improvements have been made, debts paid and forty-four persons added to membership. Dr. John Askin is pastor.

DE WITT.—The pastor, Rev. C. E. Sinclair, refusing a call elsewhere, decides to remain here. The people rejoice over the fact and have added \$200 to his salary. Thirteen persons were received to membership last year, eight on confession. The women raised \$278 and the Y. P. S. C. E. over \$100. The Endeavorers have \$94 in the bank for the purchase of an organ.

MANSON.—Rev. Paul Douglass, the pastor, held meetings for two weeks with excellent results in his Center-out-station. Meetings are now in progress here, Rev. Arthur Weatherly assisting. They begin with special interest and a hopeful prospect.

NEW HAMPTON.—The pastor, Rev. G. L. Hanscom, has been engaged in revival meetings almost continuously for the past three months. He has assisted his father, held meetings in his own parish, assisted in Mason city, and is now with his brother in Ionia. In his own church there were over 100 hopeful conversions. The influence is seen in the recent efforts for securing municipal reform.

Minnesota.

CUSTER.—Evangelist C. B. Fellows is holding a series of meetings with much interest and several conversions. The church in Garvin, five miles distant, is somewhat revived and desires the assistance of Mr. Fellows.

BURTRUM.—Rev. A. A. Davis has held a month's meetings here and the community has been deeply stirred. About 150 persons have expressed a desire to become Christians and forty have united with the church.

WABASHA.—Rev. W. H. Medlar has just closed a three weeks' series of meetings, and the church is in excellent spiritual and financial condition.

HANCOCK.—A parsonage worth \$1,000 has been secured, friends from abroad having assisted. Work at the out-station, Lake Emily, has been interrupted for the winter.

STEWARTVILLE.—Twelve years ago a church was organized upon the ruins of an extinct Presbyterian organization, members of which encouraged the new movement. An effort was made to buy the Presbyterian meeting house, but, failing in this, the new church erected a building last year, costing with lots and furnishings \$2,800. It was dedicated Feb. 3, Rev. J. H. Morley preaching the sermon and superintending the raising of \$465—sufficient to dedicate the building free of debt. The church has repeatedly been visited with revivals and promises in a few months to reach self-support.

CROOKSTON.—This important church, the center of a large work in the Red River Valley, is made glad by the coming of Rev. H. F. Fisher, who is especially adapted to the field.

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BRainerd.—*Second.* This church, which has had a feeble existence for several years, owing to the alternate closing and opening of the Northern Pacific machine shops, is making a struggle for success. Evangelistic meetings are being held with some results with the assistance of neighboring pastors.

St. Paul.—The churches are holding a series of fellowship meetings. The first service in Bethany Church was well attended, Rev. Messrs. J. B. Drew and S. W. Dickinson making addresses.

LAKE BENTON.—Rev. G. S. Evans shows what can be done to interest people in missions and the onward movements of the kingdom. Sunday evenings are devoted to addresses upon missions, foreign travel and kindred topics, the young people especially being drawn to the service. Classes in Bible study are well attended.

Kansas.

ALMA.—The church maintains three branch Sunday schools, at one of which, Union Center, a church has been recently organized. There have been thirty-two additions to the home church during the past year.

GARFIELD.—While doing missionary work in country Sunday schools, this church increased its membership last year from five to forty-five.

SUNNYSIDE.—The entire membership of this new church is connected with its Sunday school.

WICHITA.—A ten weeks' series of union meetings, held by fifteen churches and in which Major J. H. Cole, the evangelist, assisted, resulted in over 1,500 reported conversions.

Nebraska.

McCook.—The pastor, Rev. H. L. Preston, prints a neat little mimeograph paper with notices of services, items regarding the work and the different societies. The Sunday Club is helping to make the evening services a decided success.

CORTLAND.—Rev. F. G. McHenry has lately been assisted in special services by Evangelists Billings and Byers. Previous to their arrival meetings were held, and in a few days the meeting house was so crowded that a larger hall was secured. A marked influence has been exerted on the life of the community and there have been a number of hopeful conversions.

Wyoming.

BIG HORN.—The Week of Prayer was united with the Day of Prayer for Colleges and observed with special evangelistic services for the community and Collegiate Institute, Rev. Samuel Weyler preaching afternoons and evenings. Twenty or more persons, mostly young men, signed cards and the spirituality of the church was greatly deepened.

BUFFALO.—During the Week of Prayer and the following week the pastor delivered a course of ten special sermons for skeptics, which were well attended and received.

DAYTON.—The new church building is nearing completion and the new pastor, Rev. A. L. Brown, recently from Villard, Minn., begins his work under promising auspices.

SHERIDAN.—Rev. Howard MacAyeal has supplied here recently. He will begin work as regular pastor the latter part of February. The church is prosperous and has bright prospects.

Utah.

PROVO.—In spite of the hard times last year was the most prosperous in the history of the church. Twelve members were added and the Sunday school had a healthy growth. The benevolences were also increased. The pastor, Rev. Samuel Rose, has been giving a series of Sunday evening lectures on The Great Reformers.

PACIFIC COAST.

Washington.

W. FERNDAL.—Rev. O. S. Haines has just closed a series of special meetings, Supt. A. J. Bailey assisting. The attendance was good. The entire community was awakened and all the churches were strengthened. Several persons, mostly adults, gave evidence of conversion, some of them remarkable cases.

RITZVILLE.—Rev. T. G. Lewis, pastor, assisted by Rev. T. W. Walters, has been greatly blessed in his work. Large congregations and many converts are proof of the general interest in special meetings.

PLEASANT PRAIRIE.—Rev. Jonathan Edwards has led in a revival here and is urging special work in Trent. He has also assisted in extra efforts in Deer Park, where the results were good.

The general condition of the churches indicated by their annual reports is encouraging in a spiritual way. Financially they are heavily burdened and many are greatly embarrassed.

WEEKLY REGISTER.

Calls.

ADAMS, Robt., Hastings, Mich., to Chester. Accepts.
APPLEMAN, H. H., to St. Charles, Minn., for one year.
BEAVER, Jos. A., Pittsfield, O., to Rockport.
BOROUGH, Wesley A., Erwin, S. D., to remain a second year. Accepts.
BROWN, Rich., declines, not accepts, call to Forest Hills, Minn.
CAMPBELL, Jas., Seattle, Wn., to Black Diamond. Accepts.
DAVIS, Chas. H., San Bernardino, Cal., to Etiwanda. Accepts.
DICKERMAN, Josiah P., Amboy, Ill., to Forest Hills, Minn., for one year. Accepts.
DUNCAN, C. W., to remain in Dexter, Minn., for four years.
EVANS, Emory L., Ticonderoga, N. Y., to Gainesville and Rock Glen. Accepts, and has begun work.
FARNWORTH, Arthur, to remain three years in Dodge and Howells, Neb. Accepts.
HANCOCK, Jos. J., Alexandria, S. D., to Deer Park, Clayton and Loon Lake, Wn.
JASPER, G. A., to Field Landing, Cal.
KENYON, Fergus L., De Soto, Mo., to Denmark, Io. Accepts, to begin June 1.
KINBALL, Harry W., Andover Seminary, accepts call to Skowhegan, Me.
LEWIS, Alex., Brooklyn, N. Y., declines call to Dane St. Ch., Beverly, Mass.
NUTTING, Jno. K., and Mrs. Abi L., Glenwood, Io., to Buffalo Center and Ledyard.
POTTER, L. Eug., Capoma, Kan., accepts call to Elma, Io., to begin March 3.
RICHARDS, Sam. W., Olathe, Kan., to Pres. Ch., Akron, Col. Accepts.
ROUTLIFF, Chas. H., Granite Falls, Minn., to Glenwood, Minn. Accepts.
WEAVER, H. G., Moody Institute, Chicago, Ill., to Arklin, Minn. Accepts.
WHITMORE, Orin B., Sheridan, Ore., to Independence and Rickreall. Accepts.

Ordinations and Installations.

COYLE, Jno. P., 1st First Ch., Denver, Col., Jan. —. Sermon, Dr. W. J. Tucker.
GANE, Wm. F., 1st Union Evangelical Ch., Peterboro, N. H., Feb. 7. Sermon, Dr. Cyrus Richardson; other parts, Rev. Messrs. P. R. Crowell, W. H. Fobes, G. W. Kuland, W. H. Stuart, W. K. Cochrane, D. D., W. W. Livingston, G. F. Merriam, Joseph Hammond.
HOYT, Henry H., 1st First Ch., Sacramento, Cal., Jan. 29. Parts, Rev. Messrs. J. H. Warren, D. D., J. K. McLean, D. D., C. O. Brown, D. D., L. D. Bliss and Rev. Dr. Anderson.
MASSIE, Wm. M., 1st Glen Ellen, Cal., Jan. 15. Sermon, Rev. B. F. Sargent; other parts, Rev. Messrs. Raynesford Taylor, A. F. Hitchcock, B. F. Sargent.
OLSEN, Morten, 1st Norwegian Ch., Boston, Mass., Jan. 24. Sermon, Rev. W. E. Barton; charge, Rev. Joshua Colt; parts in Norwegian, Rev. Messrs. O. O. Thorpe, D. M. Drikken, F. E. Emrich, D. D., Peter Vicentius.
PILLSBURY, Hervey G., 2nd Second Ch., Chicopee, Mass., Feb. 6. Sermon, Prof. J. W. Churchill; other parts, Rev. Messrs. F. M. Sprague, C. F. Carter, F. L. Goodspeed, G. W. Winch.
Resignations.

EMERSON, Fred C., Lake Park and Audubon, Minn., to take effect in March.
ENLOW, Chas. E., Cleburne, Tex.
KLUCKHOLM, Edw. F., Grand View, Io.
MILES, Arthur, Henry, Ill., to take effect March 1.
MORTON, Geo. F., Randall and Parker, Minn.
ROBINSON, Wm. H., Clayton, Cal.
TRUEBLOOD, Jasper, Central and Beechwood, Ind.
WANNAMAKER, Henry S., as general missionary of C. S. S. and P. S. in Illinois, to accept superintendency of the City Missionary Society, Peoria, Ill.
WIKOFF, Henry H., Fourth Ch., San Francisco, Cal., to take effect March 1. He accepts appointment as field secretary of the C. C. B. S. on the Pacific coast.
WILLIAMS, Wm. H., Pilgrim Ch., Springfield, Mo. He is called to Siloam Springs, Ark.

Dismissals.

BERGER, Martin L., Park Ch., Cleveland, O., Feb. 5.
MILLER, Rich., Milton, Wis., Dec. —.

Churches Organized.

BALTIMORE, Md., Fourth Ch., rec. Jan. 29.
HURRICANE, Ala.
PANA, Ill., Feb. 1. Fifty-two members.
PLEASANT VALLEY, The Strip, Okl. Ten members.
UNION CENTER, Kan.

Miscellaneous.

BARBOUR, Thos. W., Shopiere, Wis., was given a birthday reception by his parishioners recently. He also received letters of esteem from them.
BARKER, Otis W., Newtown, Ct., has preached his farewell sermon before starting on a trip to Palestine. He received a purse of money from his congregation.

CALHOUN, Newell M., Canandaigua, N. Y., is to spend some time in Europe for extended travel to recover his health.

ENGLISH, Wm. F., E. Windsor, Ct., at a birthday reception received many substantial gifts from his congregation.

FORD, Robt., Campton, N. H., at the regular annual call of his parishioners at his home was given a purse and other gifts amounting to \$75.
GREENE, Dan., and wife, N. Newton, Mass., gave a New Year's reception at the new parsonage, this being also the twenty-fifth anniversary of their wedding. The pastor's class gave him a gold-headed umbrella as an expression of their good wishes.

MIDDLETON, G. E., a layman of Alexandria, Minn., has acceptably supplied the Clearwater and Hasty churches for three months.
PHILLIPS, Watson L., New Haven, Ct., has gone South for the recovery of his health.
SCOVILL, Edg. E., Cleveland, O., on leaving Union Ch., received from his congregation a fine gold watch.
QUIMBY, J. Langdon, and wife, Gardiner, Me., on the tenth anniversary of their wedding, received many friends at their home, who left several beautiful presents.

WASHINGTON EXCURSION.—A seven day, personally conducted Washington tour leaves Boston via Royal Blue Line Feb. 19; \$25 for the round trip. Write to A. J. Simmons, N. E. P. A., 211 Washington Street, Boston, for detailed information.

People Know

That no claim ever made in favor of Hood's Sarsaparilla has ever been disputed or denied.

People Know

That scrofula, rheumatism and all diseases which are caused by impure blood are promptly cured by Hood's Sarsaparilla.

People Know

That there cannot be good health without good blood. They know that Hood's Sarsaparilla makes pure blood. They know that Hood's Sarsaparilla gives good health. They know that

Hood's Sarsaparilla
 Be sure to get
HOOD'S Cures

Hood's Pills the after dinner pill and family cathartic. 25c.

THE AURAPHONE

is a recent scientific invention which will restore the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose stamp for particulars. Can be tested free of charge at

THE AURAPHONE CO.'S OFFICES:
 716 Metropolitan B'd'g, Madison Square, New York,
 or 607 Masonic Temple, Chicago.

COLONIAL COMFORT.

If you want a chair with some smack of age in its design look at this engraving. In this 18th Century framework you may taste the exact comfort which your forefathers enjoyed a hundred years ago.

And so it is not to be despised. Every one who has not in his house one of these old-fashioned, high-back Colonials has something well worth saving his pennies to purchase.

At first sight a wooden seat is inimical to luxury.

But the handicraftsman of 1800 understood how to hollow out a "dug" seat and shape it to the exact bearings of the body.

It is surprising how much more comfortable such a shape chair is than the more yielding, but more tiring, upholstered seat.

We have over 100 patterns of these Colonial chairs. The frames are ornamented with marquetry on the seat, arms, legs and braces, while the back is inlaid with tortoise shell and mother of pearl.

The designs are exact copies of famous originals.

PAINE FURNITURE CO.,
 48 CANAL STREET, BOSTON.



THE BUSINESS OUTLOOK.

The remarkable prospective sale of bonds just announced by the President accomplishes its chief end—the restoration of a large gold fund. That is about the only satisfactory feature of the transaction. It does not meet the wishes of the people in enlarging that gold reserve to an extent that there could be no recurrence of doubt as to gold payments for at least another year. It impresses the people with a sense of degradation that we are obliged to seek foreign buyers for our bonds and at a three and three-fourths per cent. basis, when our own people bought about the same amount of bonds only a few weeks ago on a two and seven-eighths per cent. basis and are still buying in the open market on a three per cent. basis. The transaction accomplishes its end and in doing so places a part of the burden of supplying gold upon Europe. But it is in doubt how final is this work of restoration. The sterling exchange market will be closely watched. Indeed, already it begins to revive in a way to indicate a renewed demand for gold for export.

The new year opens with a very satisfactory record in the matter of failures. Liabilities of failed concerns in January were only \$15,100,000, against \$29,800,000 in January, 1894. This is indeed a marked decline. And as the year 1894 showed a much better record in the matter of failures than did the year 1893, it is fair to assume that the current year is going to make a still better record. It is reassuring to feel that we are getting so far away from the panic year, 1893. The improvement as respects failures would indicate that we are on the high road to recovery.

The week ending Feb. 9 makes another excellent record for bank clearings, aggregate figures for all reporting cities showing a gain of 1½ per cent. over the corresponding week one year ago. Railroad earnings in all sections but that which was drought stricken last summer bear corroborative evidence to the revival now in progress. Gains in some places are very pronounced, and on the whole there is a small gain.

In New England the mills seem to be quite busy and there is no great accumulation of products. Cotton goods sell at prices which do not indicate much, if any, profit. Boot and shoe business is somewhat restricted for the moment by the higher price of leather and the inability of manufacturers to bring their customers to pay higher prices for boots and shoes. At Fall River the output of print cloths continues very large and the product is distributed about as fast as turned out.

In general, prices show no advances of moment. Wheat has been a bit firmer, and millers are increasing their make of flour. Supplies of new wheat are remarkably small, even considering the severe weather which has so interrupted traffic. The movement of coal has been increased somewhat by the zero weather, but the market is oppressed by heavy production and severe competition among sellers. Iron is somewhat weaker, although the output holds up well, and there is no great accumulation of supplies.

In our foreign trade the imports continue very heavy, some \$2,000,000 in the past week more than in the corresponding week a year ago at New York alone. The inward movement of dry goods is especially heavy.

BIOGRAPHICAL.

JOHN L. STEVENS.

Hon. John L. Stevens, who died at Augusta, Me., Feb. 8, was born in that State Aug. 1, 1820. He taught school, studied theology and was pastor over Universalist churches in New Hampshire and Maine. In 1855 he began a career as an editor of the *Kennebec Journal*, which lasted until 1869, in which service he was a colleague of Mr. Blaine and became his friend and disciple. After a period of service in the Maine legislature he began his career as a diplomat in 1870, when he went to Uruguay as United States minister. In 1881 he went to Swe-

den and Norway in the same honorable service, and in 1889 he went to Honolulu, there to remain until 1893, when personal grief came to him and his course as minister did not meet with the approval of the authorities in Washington.

He was a thorough Christian patriot, did nothing at Honolulu which did not meet with the approval of his own conscience and the approval of the majority of his fellow-citizens in Maine. He was an experienced, conscientious, wide-awake American diplomat, of a type the representatives of which are all too few.

HOME MISSIONARY FUND.

S. J. C., Southbridge.....	\$2.00
Miss Ellen Gordon, Washington, D. C.....	2.00
W. L. Montague, Amherst.....	2.00
E. W. Tyler, Pelham, N. H.....	2.00
Mrs. Eliza Shumway, Spencer.....	2.00
Mrs. H. A. Mansfield, Newton.....	2.00
Miss C. Hills, Nashua, N. H.....	2.00

A letter from Washington:

The date on the wrapper of my paper says February, 1895. I thank God and His servants for "the good" I have derived from *The Congregationalist* received during the past two or three years direct from the publishers. I hope and pray that I may have the same great pleasure for another year. Please thank the dear friends for past favors, and if any kind Christian heart should be so generous as to pay for my paper another year thank them for me. I like the *Congregationalist* papers, all of them, but I like *The Congregationalist* the best, because it is good and helpful in all kinds of useful and instructive information. It helps me in ideas for sermons, in the Sunday school, in the prayer meeting, in the home, in my whole life. I have depended so much upon it during the past years that I cannot conceive what I could do without it.

SALT RHEUM with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton St., New York City.

Formula on Every Bottle.

RENTERS OF SAFE DEPOSIT BOXES

Will consult their own interest by examining the vaults and accommodations which are offered by the

**SECURITY
SAFE DEPOSIT
COMPANY,**
Equitable Building, Boston.

New Vaults, Coupon Rooms, Reading and Toilet Rooms all on the street level.

This company has, in order to afford greater security to its boxholders, demolished their old vault and substituted a new vault more than twice as large as the old one, situated on a level with the street, combining in its construction every improvement which modern science and inventive genius have been able to devise for the protection of treasure.

Extensive coupon rooms, a reading room and toilet rooms are also on the street level. A luxuriously furnished department has been prepared for the use of ladies who rent safe deposit boxes.

CHRISTIAN ENDEAVOR NOTES.

The first two societies in Episcopal churches in Philadelphia were formed in January.—The society in the First Church, Akron, O., issues a bi-monthly circular containing news and plans for the benefit of the members.

The local union of Germantown, Pa., supplies hot coffee daily for the men employed on the street cars.—At the New Mexico convention, ten of the twenty-seven societies were represented and fifteen sent reports. The past year has seen seven new societies formed.

In order that the Juniors may come in direct contact with some forms of missionary work, the district visitors occasionally take some members of the Point St. Charles Junior Society of Montreal on a visit to the sick and poor, and a report of what is seen and heard is given to the society.

The society in the Trinitarian Church of Taunton entertained at supper recently the societies of the First and Fowler Churches of Fall River, the guests coming and going by special train. It was a pleasant evening for both guests and hosts, with opportunities to compare notes and interchange suggestions.

The United Evangelical Church, which has lately been formed in consequence of the division of the Evangelical Association, adopted in its constitution the Keystone League of Christian Endeavor as its denominational young people's society, and made provision for a managing board of five ministers and four laymen, to be elected by the General Conference for four years.

At the Christian Endeavor Day celebration of the Boston Union the afternoon was especially devoted to the Juniors. In the evening both Berkeley Temple and the Clarendon Street Baptist Church were crowded. The coming convention was, of course, the theme of especial interest. Rev. J. Z. Tyler, D. D., of Cleveland, O., described the preliminary work of preparing for a convention, and Dr. Clark, Mr. Shaw and others made telling addresses.

Six societies in China, among them one lately formed in the Canton Seminary, were represented in the audience of 400 that gathered at the first rally of Canton societies. Rev. C. Hagar spoke on the need of personal evangelistic work in China, and reports from the societies showed that some of them had been engaged in visiting the sick and in teaching persons to read. Warm words for Endeavor were spoken by two Chinese, one from Canton College, the other speaking of what he had seen in the United States. The city will soon have a local union, which will hold two meetings a year.

Every society within the limits of Greater Boston is to be called on to take part in the preparation for the convention next July. There will be a chorus of 2,000 voices, each member being pledged to attend certain sessions. The question of a badge is under consideration and suggestions are invited. The usual plan of entertainment will be followed, by which each delegate pays his own expenses. Among other places that have been secured is the New England Conservatory of Music, but the majority of the delegates will be sent to private houses. The estimated attendance ranges from 40,000 to 80,000. So far as possible the plan will be followed of giving each State headquarters at some church, as was done at Cleveland.

The third annual convention of the District of Columbia was marked by great enthusiasm over the prospect for the Convention in '96. The Junior rally was attended by 1,000 Juniors, representing forty-five different churches, and at the consecra-

tion services, held in two churches, it was necessary to exclude all others in order to make room for the 2,300 Endeavorers. These meetings were not held until nine o'clock Sunday evening, so as to allow all the societies to attend the services at their own churches. Perhaps the most fruitful gatherings of the whole were the committee conferences. The union missionary committee made plans for establishing a missionary library for the use of all the societies, and as the result of an appeal at the missionary conference more than a dozen were led to devote their lives to missionary service.

1851. 1895.

Forty-fourth Annual Statement

OF THE

PHOENIX

Mutual Life Insurance Company,

OF HARTFORD, CONN.,

JANUARY 1, 1895.

ASSETS.

Loans on First Mortgages of Real Estate...	\$5,633,589.50
Premium Notes and Loans on Policies in force	701,263.61
Loans on Collateral.....	5,600.00
Cost Value of Real Estate owned by the Company.....	309,692.77
City and Municipal and Railroad Bonds and Stocks.....	2,096,812.71
Bank Stocks.....	165,676.00
Cash in Office.....	198.93
Cash Deposited in Banks.....	376,378.02
ADD:	\$9,919,261.54
Market Value of Stocks and Bonds over cost.....	\$51,722.29
Interest Accrued and Due.....	128,628.73
Net Deferred and Outstanding Premiums	130,861.94
	311,212.96
GROSS ASSETS, JANUARY 1, 1895.....	\$10,230,474.50

LIABILITIES.

Reserve on Policies in force at 4 per cent. interest (Conn. and N. Y. standard).....	\$ 209,599.00
Claims by death outstanding.....	18,249.00
Premiums paid in advance.....	9,385.66
Special Policy and Investment Reserves.....	425,386.77
	9,662,580.43
SURPLUS AT 4 PER CENT.....	\$667,494.07

1892. 1893. 1894.

Policies issued.....	3,856	4,769	5,428
Insurance written.....	\$7,909,116	\$8,835,062	\$9,960,858
New Premiums received.....	219,987	225,960	290,939
Total Premiums received.....	925,735	1,027,092	1,198,561
Paid Policy-holders.....	1,079,587	1,093,421	1,087,556
Policies in force.....	19,788	21,420	22,797
Insurance in force.....	30,549,306	33,681,523	36,381,949

This Company has paid since organization for Death Losses, Matured Endowments, Dividends to Policy-Holders and Surrendered Policies, more than \$35,000,000.

JONATHAN B. BUNCE, President.

JOHN H. HOLCOMBE, Vice-President.

CHARLES H. LAWRENCE, Secretary.

ARCHIBALD A. WELCH, Actuary.

A. W. BARROWS, M. D., Medical Director.

GEORGE S. MILLER, Supt. of Agencies.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$410,495.19
Real Estate.....	1,686,572.17
United States Stocks (market value).....	1,433,875.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,618,607.50
State and City Bonds (market value).....	813,914.94
Bonds and Mortgages, being first lien on Real Estate.....	519,894.34
Loans on Stocks, payable on demand.....	125,106.00
Premiums uncollected and in hands of Agents.....	504,853.18
Interest due and accrued on January, 1895.....	46,524.22
	\$9,159,836.54
LIABILITIES.	
CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,369,289.00
Reserve for Unpaid Losses and Claims.....	720,119.76
Net Surplus.....	1,070,427.78
	\$9,159,836.54

D. A. HEALD, President.
J. H. WASHBURN, Vice-Presidents.
E. G. SNOW,
W. L. BIGELOW, Secretaries.
T. B. GREENE,
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.

NEW YORK, January 8, 1895.

AETNA LIFE

INSURANCE COMPANY,

HARTFORD, CONN.

JANUARY 1, 1895.

Assets Jan. 1, 1895, - -	\$42,052,166.41
Liabilities to Policy-holders, reserve and all other claims, - - -	35,500,063.21
Payments to Policy-holders in 1894, - - -	4,170,140.52
Surplus as to Policy-holders, Jan. 1, 1895, - - -	6,552,103.23
Premium receipts in 1894,	4,984,304.01
Interest receipts in 1894,	2,043,371.67
Total receipts in 1894, -	7,027,675.68
Insurance in force Jan. 1, 1895, Life and Accident,	165,680,345.94
Paid Policy-holders since organization, - - -	90,537,687.45

Hon. MORGAN G. BULKELEY, President.

J. C. WEBSTER, Vice-President.

J. L. ENGLISH, Secretary.

H. W. ST. JOHN, Actuary.

G. W. RUSSELL, M. D., Medical Director.

JAS. CAMPBELL, M. D., Medical Examiner.

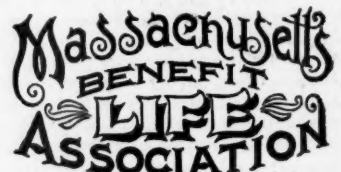
CHESTER & HART, Managers,

70 Water Street, - - - Boston, Mass.

Free Railroads

may result from the agitation which has already begun.

Possibly Free Insurance may be furnished at the same time. But at present the best thing for one to do is to take a policy in the



38,000 Policy Holders.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

GEO. A. LITCHFIELD, Pres.,

53 State St., Boston.

A Good Investment

7% We offer a limited amount of Guaranteed 7 per cent. Cumulative Preferred Stock, which shows steady and increasing profits (earning enough to pay 12 per cent. on its Common Stock). Interest paid semi-annually. Correspondence solicited.

Guaranteed. LAWRENCE S. MOTT & CO.,
11 & 13 William Street, New York.

8 per cent. INTEREST AND
5 to 35 per cent. PROFIT!

Made on County Securities. Safe as Government Bonds. Write today for particulars.

RENSMAN & CO., Bankers,
Hartford Building, Chicago.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS please mention that the advertisement was seen in the Congregationalist.

"How Shall
I Invest My
Money?"



Our little book is sent free. It will help you whether you have little or much.

The Provident

Trust Co. 45 Milk Street,
Boston, Mass.

Please mention the Congregationalist

FURTHER RETURNS FROM THE DAY OF PRAYER FOR COLLEGES.

TABOR.—The church in this place observes the last instead of the first week in January as the Week of Prayer. This year we were more than usually fortunate in having with us brethren from abroad, Rev. A. G. Washington of Leigh, Neb., Mr. A. V. Irvine, city missionary of Omaha, Rev. G. J. Powell of Omaha and Rev. E. C. Moulton of Red Oak. Their addresses were all practical and stimulating. Mr. Irvine, though a young man, has led a wonderful life in the coal mines of England, as an officer in the British navy and the last six years in city missionary work in New York and Omaha. He spoke with intense earnestness of the difference between the man who lives for himself and the one who puts himself in God's hands to be used as God can use him. His illustrations, drawn from his own experiences, were very forcible and went to the hearts of his hearers.

At the first meeting three young men decided to begin the Christian life. The Y. M. C. A. had a supper to which were invited all the young men in the college and academy and the Y. W. C. A. did likewise as respects the young women. The addresses, the social gatherings, the prayer meetings and the chapel talks all emphasized the value of a Christian life and led to immediate decisions.

II.

ILLINOIS.—Rev. W. C. Miller of Decatur preached an impressive sermon. The chapel was crowded with students, alumni and other friends. At the afternoon service Mr. Marion Lawrence of Toledo, O., gave an inspiring address. Several other services were held and the day has left a deep impress. The religious life of this oldest of all the Western colleges shows no abatement of warmth and earnestness.

DRURY.—In the morning President Fuller led. The theme was Usefulness and Not Success the True End of Life, to different phases of which several city pastors spoke. In the evening the meeting was led by one of the students. Both services were largely attended. A census of the students in the college department reveals the gratifying fact that ninety per cent. of them are church members.

WASHBURN.—Rev. R. Cordley, D. D., of Lawrence delivered an address on Faith as an Element in the Upbuilding of Character. In the evening the services were conducted by Superintendent L. P. Broad, the theme being The Privilege of Personal Consecration. The tone of religious life and service in the college is encouraging. A number of communities within reasonable distance are supplied by the students, and some of these centers have developed into churches.

At Rogers Academy, Arkansas, which is fostered by the C. H. M. S., the usual chapel exercise was led by Prof. J. W. Scroggs, followed by addresses on Christian life: The Christian Ideal, The Christian Business Man, The Christian Lawyer, The Christian Physician and The Relation of Music to Christianity.

At Salt Lake College the students organized a Christian Endeavor Society which will spend a half-hour in prayer each Thursday afternoon. There is a strong desire on the part of the Christian students to make their influence felt for good. The first books received for the library since the opening of the college are ten good volumes from a consecrated "shut-in" friend, near Boston, who is praying earnestly for God's blessing upon this institution.

In Lawrence, Kan., the churches observed the day in connection with the Y. M. C. A. of the State university. A morning prayer meeting was conducted by Prof. H. W. Cowan with manifestations of unusual interest. In the evening a union meeting was held in Plymouth Church, and an impressive sermon was preached by Dr. Vassar of Kansas City. At its close many young people

gave cheering testimony to the value and blessedness of the Christian life.

One of the marked characteristics of the late Dr. A. J. Gordon as a preacher was the absolute confidence with which he appealed to the Scriptures. Many preachers spend their strength in seeking to show that what the Bible says is true. Dr. Gordon began by assuming that what the Bible says is true, and then went on to show what that truth meant for those to whom he was speaking. Strange to say that, though this was his constant method, he was one of the most successful preachers to college students this country has produced. From Princeton, Yale, Amherst, Wellesley and Brown the testimony is all one way. The ministers who think that their chief business is to defend the Scriptures may find a hint in this—*The Watchman*.

Handsome Dinner Ware.

Having enlarged our Dinner Set Department, we are prepared to show a large and valuable exhibit gleaned by our foreign buyers the past season from the best-known potteries in China, Japan, Austria, Germany, France and England, as well as the best products of American potteries.

We have recently landed superb shapes and decorations from the Worcester Royal Pottery, as also new Haviland patterns designed for us and imported only by us.

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The Old Blue Chinas—Dresden Meissen Onion Pattern; the "Cross Swords" pattern—King's pottery; also the Meissen duplicate of it, except the brand, in sets or parts of sets.

The Old Blue Canton China and the English Sylvan Landscape pattern.

Sets from the Austrian potteries (China), from \$20 up.

Sets from the French potteries (China), from \$30 up.

Sets from Wedgwood, Minton, Brown-Westhead, Copeland, Ridgways and Bootes; old shapes reproduced, and the newest shapes and decorations.

Haviland White and Gold French Porcelain Sets, recently landed.

In this department will be seen also choice designs of China Breakfast Sets and Tea Sets.

The display of Dinner ware which may be seen on the 3d floor (dinner-set department) and on the 4th floor (stock patterns) is not equaled under one roof on this continent. Our open stock of China, Glass and Lamps occupies more than ten thousand bins, and embraces all grades from the ordinary to the costly designs for special orders for Families, Clubs, Yachts and Hotels.

Our stock of rich cut Glassware and Fine Lamps for wedding gift pieces is extensive.

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Wholesale and Retail,
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EDUCATION.

— The Yale campus is to have a memorial gateway erected by the heirs of the late William Walter Phelps.

— The Massachusetts Institute of Technology is asking for an annual appropriation from the State of \$25,000 for six years.

— Mr. Herbert Putnam, formerly librarian of the Minneapolis Public Library, has been elected librarian of the Boston Public Library.

— Tufts College receives \$70,000 from the estate of Cornelia M. Jackson of Providence, R. I., to erect a building for its students who are women.

— Harvard University receives \$10,000 from the estate of the late Judge E. Rockwood Hoar, the income to be at the disposal of undergraduates from Concord, Mass.

— The Southern Collegiate Institute, of which Rev. F. B. Hines, pastor of the local church, is president, is in better condition than ever before in its history and is gaining in numbers and influence. The teachers are all earnest Christians and a wholesome moral atmosphere pervades the entire school. Dr. G. C. Adams of St. Louis is giving a valuable course of lectures there.

— A notable midwinter event of interest to many Southerners for the last four years has been the conference under the auspices of the Tuskegee Normal and Industrial Institute. This year it occurs Feb. 20, and all the States of the "Black Belt" of the South will be represented, while all persons who wish to study at first hand the condition and prospect of the negro are invited.

A RICH VARIETY.

SERMON TOPICS GATHERED HERE AND THERE.

For some time past our church news editor has been collecting, through the ordinary sources of supply for his columns, topics of sermons which have been or are to be preached in our churches throughout the country. Here is the result of his gleanings. If you are in doubt as to what to preach about next Sunday, a glance over the list ought to bring relief.

Conscience, the Index Finger of Character; Personal Duties; Roofless Houses; The Spirit in the Wheels; Our Amusements; If Christ Should Go to the Poles; The Woes; The Bible Standard of Christian Life; The Lies of Wicked Men in the Bible; Personal Work and Its Power, a Lesson of Election Day; The Devil's Portrait; The American Home; The Eternal Life Insurance Company; Young Men, Princes of the Provinces; Promises, How to Keep Them; Our Thoughts; Is There a Personal Devil? Why I Believe in God; Moral Courage; Bell Voices; Manliness; The Moral Factor in Politics; The Value of Religion for the Present Life; Inside the Bank; Looking-Glasses; Duty of Loyalty to One's Own Church; Paul the Traveler; Christ's Appeal to Men; The Soul's Gold Cure; The Priceless Day; The Practical Christ; The Age Conflict; Pilgrim Voices; The Contagious Disease of Complaint; The Moral Sentiment of a Community; What Religion Can Do for Business; The Home the Nation's Hope; Desirable Young Men; Leaders in Society; Theologic Knots Untied.

The Kingdom of God on Earth, Its Army, Its Architects and Builders, Its Money, Its Enemies; Identity or Identification; Jesus as a Philosopher; The Man Who Works but Does Not Plan; The Man Who Plans but Does Not Work; The Man Who "Waits for Something to Turn Up"; Love of Selfhood; Altruism; What to Read and How to Read It; Giants of the Old Testament; Christians as Branches; Labor and Some of Its Deadly Enemies; Some Dangerous Foes to the Home; The Dreamer; Proof of Sonship; The Preservation of the Gospels; White Slaves and the Way Out of Their Bondage; Liquor Saloons, or Saloons Without Liquor; The Church and the Redemption Society; Things Seen in the New Kingdom; Nothing But Leaves; The Laboring Man's Millstone; Stumbling Blocks; The Religion of the Future; One Soul Our Cry; Take the Cover Off; Begin Right; The Spirit of Prayer, How It Manifests Itself; God in His Designs in the Affairs of Men; The Power of the Word; Helpfulness of Woman's Work in the Church.

MR. S. P. STRATTON sailed from Vancouver on Tuesday last for Yokohama, his third trip to the potteries of Japan, and Mr. Theodore Jones, of the same firm, sails on the Teutonic, on a tour of English, French, German and Austrian potteries and glass houses.

THE CHAIRS OF 1794.—The rage for Colonial chairs is even greater this year than ever before. During the last decade these old campaigners have been in increasing demand, and no house may now be considered as completely furnished which has not one of these high backed, "dug"-seat Colonial chairs. They have over one hundred patterns at Paine's, on Canal St. Each one is an exact copy of some famous original. The prices are surprisingly low.

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MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
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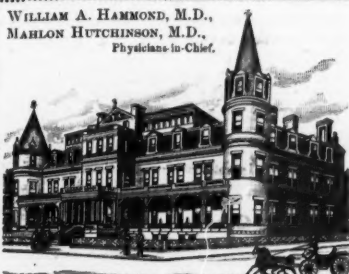
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and your muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Pain-Killer will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely.

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A GOOD CONSCIENCE.

I suspect that the secret reason why some Christian professors have so little sunshine in their countenances, or in their lives, is that they are not at peace with their own consciences. They know that they are going wrong. They slide into this sin, and then into that sin, resolving every time "this shall be the last." But it is not the last. Every wretch given to their moral sense makes it the weaker, and themselves the more wretched. Their Master hides His face from them. They grow neglectful of prayer. They take but little comfort in any religious duty, and even come to the communion table with the guilty feeling that they are "dipping the hand into the dish" only to betray their Lord. Instead of being a trusted guide and an obeyed helmsman and a constant comforter, a disobeyed conscience becomes a perpetual tormentor. Such a wounded spirit who can bear? Too much cannot be made in the preachings of the pulpit, or the teachings of Sunday school or fireside of the infinite importance of conscience in the daily life.—*Dr. T. L. Cuyler, in Christian Intelligencer.*

ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
CALIFORNIA.	MINNESOTA.
Bloomington, 4 6	Lyle, 11 13
Claremont, 1 3	St. Paul, Olivet, — 21
E. Los Angeles, 6 17	NEW YORK.
Redondo Beach, 5 21	Albany, First, 1 6
San Bernardino, — 5	Ogdensburg, 3 3
Nethel, — 13	Port Leyden, 6 8
First, — 10	OHIO.
San Juan, 10 10	Cleveland, Euclid, 3 13
San Lorenzo, 2 3	Ave., — 6
Whittier, — 7	First, 6 10
Woodland, 3 5	Sandusky, First, 17 22
CONNECTICUT.	SOUTH DAKOTA.
Bethlehem, — 6	Iroquois, 4 4
Haddam Neck, — 7	Redfield, 7 12
INDIANA.	VERMONT.
Fort Wayne, Plymouth, 4 20	Berlington, Second, 7 7
Hammond, 21 21	Dorset, 3 3
Ontario, 25 25	Hardwick, East, 79 82
Porter, 11 15	Island Pond, 3 4
Ross, 8 8	St. John's River, 8 9
IOWA.	Westford, — 3
Buckeye, — 11	OTHER CHURCHES.
Cedar Falls, 4 5	Braddock, Pa., First, 8 8
Cincinnati, 22 22	Colville, Wn., 3 6
Clarion, 15 19	Grand Rapids, Mich., 5 12
De Witt, 9 11	Hennepin, Ill., 4 4
Eagle Grove, 1 3	New Lisbon, 2 3
Fairfield, 5 5	Perry, Okl., — 9
Iowa City, 14 14	St. Louis, Mo., Im-
Niles, 24 30	manuel, 7 15
Percival, 8 8	St. Seabrook, N. H., 1 3
Pilgrim, — 8	Spradling, Ky., 12 12
KANSAS.	Washington, D.C., Mt.
Highland, — 8	Pleasant, 15 21
Wabauunsee, — 15	Whitewater, Col., 3 7
MASSACHUSETTS.	Churches with less
Amherst, College, 1 6	than three, 35 40
Cambridgeport, Wood	
Memorial, 4 6	
Total: Conf., 470; Tot., 727.	
Total since Jan. 1. Conf., 1,778; Tot., 3,157.	

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BAILEY—In Pittsfield, Feb. 9, Charles Bailey, M.D., son of Luther B. Bailey, a former pastor of the First Church, aged 73 yrs.

BROWN—In East Orange, N.J., Feb. 11, Charlotte Emerson, wife of Dr. William B. Brown, aged 56 yrs. She was a daughter of Ralph Emerson, formerly professor of theology in Andover Seminary. She was the organizer and first president of the General Federation of Women's Clubs.

DARLING—In Dedham, Feb. 10, Mabletable S., widow of the late Horace B. Darling, aged 81 yrs.

DOW—In Sycamore, Ill., Jan. 31, of pneumonia, Mary Frances Dow, aged 64 yrs. She was a member of the church for forty years, a teacher in the Sunday school and a leader in various missionary and other activities.

DUNLAP—In East Concord, N. H., Feb. 5, Charles M., son of Rev. G. H. Dunlap, aged 14 yrs., 9 mos.

LANE—In Norwich, Ct., Feb. 4, at the residence of her son-in-law, J. Herbert George, Mrs. Abby M. Lane, in her seventy-third year. She was formerly a member of the Mt. Vernon Church, Boston.

PINGREE—In Pittsfield, Feb. 9, suddenly of heart disease, Thomas F. Pingree, a prominent lawyer, aged 64 yrs.

PRATT—In New Milford, Ct., Jan. 30, Deacon Russell R. Pratt, aged 78 yrs.

RICE—In Waterford, Me., Rachel Rice, aged 100 yrs., 8 mos.

WILSON—In Waterville, N. Y., Feb. 4, Ellen Perkins, wife of Rev. Thomas Wilson, for twenty years pastor of the church in Stoughton, aged 66 yrs.

SOLOMON EVEREST SWIFT, M.D.

Dr. Swift was born in Farmington, Ct., July 27, 1819, the son of Zephaniah Swift, M.D. His mother, Nellie M. Everest, was a niece and adopted daughter of Solomon Everest, M.D., of Canton. He died Feb. 2 at his late home in Colchester, Ct., where he has practiced his profession for nearly fifty years. He was universally respected and esteemed, a wise counselor, a public-spirited citizen, a skillful physician, long a faithful servant of the church, a loving and devoted husband and father, a true friend and consistent Christian. He leaves a widow, one daughter, Caroline L. Swift, and two sons, George F. Swift, M.D., and John Trumbull Swift of Tokio, Japan. C. F. W.

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WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, FEB. 8.

The intense cold and blustering wind hindered many who would have come, but gave no chill to the warm spirit of the meeting. Mrs. Kellogg, secretary of the W. H. M. A., presided and read a part of Peter's sermon on the Day of Pentecost, quoting Dr. McKenzie as saying that many of the things promised in the last days are already fulfilled, but we still wait for the consecration of wealth. Proportionate giving was urged as the most practical method of increasing the Lord's treasury. In addition to continual prayer for those who could help and do not, a wise use of leaflets was suggested: What We Owe and How to Pay It, by Kane; The Stewardship of Money, by Meyer; Heathen Claims and Christian Duty, by Isabella Bird Bishop; The Tenfold Blessing of the Tenth, by Mrs. Merrill E. Gates; and My Little Box; also, that women who can do it should give drawing-room invitations to those whom they may reach in this way, and improve the opportunity to furnish interesting and stimulating facts.

Miss Child spoke of the missionary conference in Chicago, where twenty-one women's societies were represented and where proportionate giving was freely discussed. Although the results of the attempts to introduce this method have been somewhat disappointing, the seed sown will not be in vain.

Mrs. Joseph Cook spoke of Dr. A. J. Gordon's wonderful success in making an ideal missionary church with its unpaid choir, all the members of which are church members. A message of loving sympathy was sent by the ladies present to Mrs. Gordon in her great sorrow.

Miss Child read letters from Miss Farnham and Miss Hyde of Adabazar, Turkey, speaking of the death of the widow of Pastor Alexander, who was greatly lamented, and whose life as a Christian woman in various relations was an answer to the question, "Do missions pay?" Her son is now to succeed his father in the care of the Adabazar church, and meets an enthusiastic welcome from missionaries and native Christians.

Mrs. W. W. Mead spoke of the work in Tarsus where several men in the church agreed to give one-tenth of their income, not diminishing it when reverses came, and said that missionaries are so impressed with the needs of the work that they do not hesitate to offer the privilege of giving to the churches at home.

DEFINITIONS.

ALTRUISM: That word which people use who do not want to say Christianity.—*Harper's Bazar.*

A "SCAB" is a free American citizen, who decides for himself when he shall go to work and when he shall stop work, and does not have to refer this question to Mr. Debs, or to any other man; a scab is a man who sympathizes with his home and family before he does with the Russians and Italians of Chicago and remains at work when he has no grievance; a scab is a man who believes that the government and the courts are bigger than

the Railway Union and Mr. Debs.—*Judge Johnson.*

THE RELIGIOUS PRIG: A religious vocabulary where there has been no vital experience; the offensive assumption of familiarity with awful and sacred themes; the glib and shallow utterance of beliefs, which the greatest Christians have entertained with fear and trembling in their souls; the easy, self-confident, superior manner of condemning all but one's self and mourning all sins but one's own—these are some of the hideous characteristics of the religious prig, whose language and life make at once the sinners to scoff and the saints to shudder.—*Rev. C. Silvester Horne.*

A POSITIVE SPECIFIC FOR COUGHS.—Thousands bless the day, and remember with grateful feelings, the first time they heard of Adamson's Botanic Cough Balsam. It does cure, and is a positive specific for coughs, bronchitis, asthma, and all throat and lung troubles. Sold by all druggists.



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Grow
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W. L. DOUGLAS
\$3 SHOE IS THE BEST.
FIT FOR A KING.

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FRENCH & ENAMELLED CALF.

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\$3.50 POLICE, 3 SOLES.

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EXTRA FINE.

\$2. \$1.75 BOYS SCHOOL SHOES.

LADIES.
\$3.25 \$2.95 \$2.75
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